

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

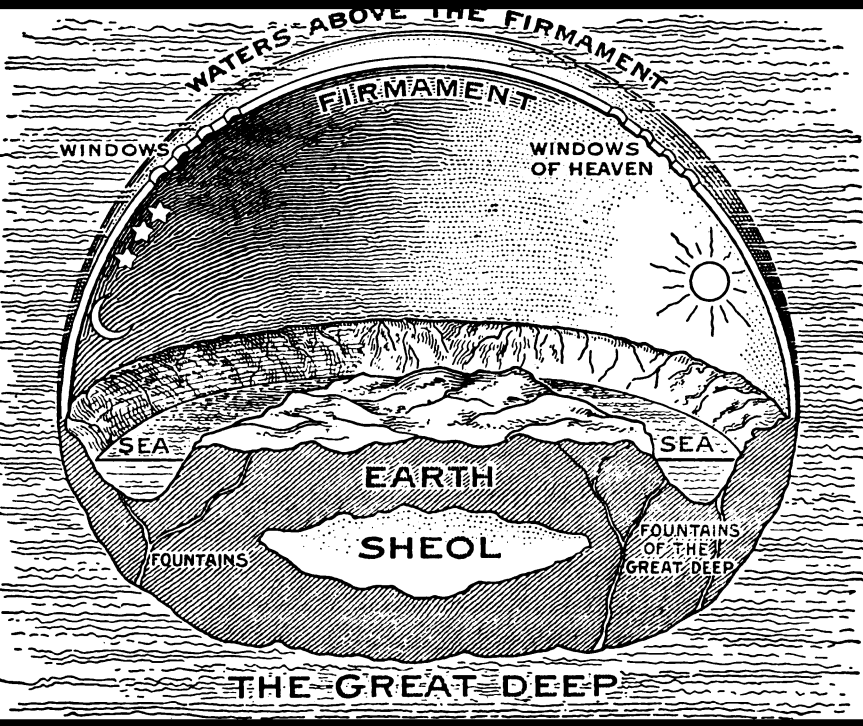
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

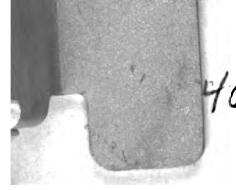
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

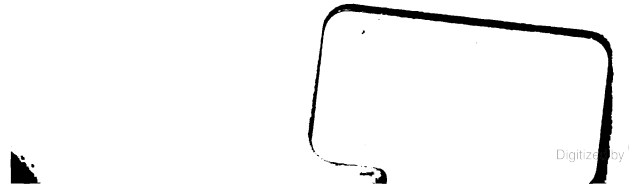


The Old Testament narrative

Alfred Dwight Sheffield

Digitized by Google





Digitized by Google

504

Bible. O.T. Selections. English
(1910)



Digitized by Google

Digitized by Google

THE OLD TESTAMENT NARRATIVE

SEPARATED OUT, SET IN CONNECTED ORDER, AND EDITED

BY

ALFRED DWIGHT SHEFFIELD

WITH ILLUSTRATIONS



BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
The Riverside Press Cambridge

Digitized by Google

KD 4673

HARVARD COLLEGE LIBRARY
SHELDON FUND
JULY 10, 1940

COPYRIGHT, 1910, BY ALFRED DWIGHT SHEFFIELD

ALL RIGHTS RESERVED

Published November 1910

The Riverside Press
CAMBRIDGE . MASSACHUSETTS
U . S . A

Digitized by Google

PREFACE

THIS book offers substantially the entire Old Testament narrative, arranged in its due sequence as a history of Israel from the earliest times to the rededication of the temple by the Maccabees. Passages which in the received text are duplicated it gives but once; parallel versions of the same tradition it gives together, setting the later or less interesting one in a footnote. In editing this narrative for the school and the general reader, I have assumed that two considerations should be uppermost: (1) the translation should do it justice as literature; (2) footnotes should give only such matters of fact as either explain the text or supplement it.

The former consideration almost requires the use of the King James version, which is still unapproached as at once a rendering of an ancient text and an English prose classic. I must disclaim, however, the kind of veneration that seems to take literally Jowett's remark about it as "more inspired than the original." No "literary" study of the Bible is worth considering which does not aim at appreciating what its original writers meant; and what they meant and wrote often does not appear in the King James translation. The traditional Hebrew text from which both the King James and the Revised versions were made, is in scores of passages — especially in the important books of Samuel — obscured by the accumulated copyists' errors of centuries. Where the work of modern textual scholarship has made it possible to remove such errors, it is no longer excusable to pass them on to future readers. I have therefore cut out palpable glosses, restored (in 1 *Sam.* xiv. 41 and elsewhere) original readings that have dropped out of the Hebrew but are preserved in the Greek, and used corrected renderings where the received version is seriously misleading. Most of these changes, putting, for example, 'asherah' for 'grove,' 'Edom' for 'Syria' (Aram), 'oak' for 'plain,' etc., can hardly be said to affect the style, except as they make for clearness; and they give a text which, I hope, will deliver the average reader from his present dilemma between a correct but non-literary translation, and a literary one which requires continual recourse to a commentary.

Two minor passages I have omitted as not of enough value to

Digitized by Google

offset an objection *pudoris causa;* but elsewhere I did not feel that anything warranted bowdlerizing. I have followed the Revised version in putting 'its' for 'his' when not referring to persons, since in several places the change prevents ambiguity; and I have modernized the few obsolete spellings — 'plaster' for 'plaister,' 'basin' for 'bason,' 'assuaged' for 'asswaged,' etc. — which survive in our Bibles largely by the chance of the printing house. The archaic charm of Jacobean idiom is not enhanced by a scattering of merely quaint-looking forms.

The second consideration — that footnotes should give such matters of fact as explain or supplement the text — requires that the assured results of recent excavations in Bible lands should be briefly subjoined wherever they are pertinent.

In February, 1909, the National Conference on Uniform Entrance Requirements in English placed the chief narratives of the Old Testament at the head of its list for school reading. Its action followed a conviction, still growing, that the ignorance of the Bible common in our schools is not creditable to the community. The Old Testament stories are not only a source of continual allusion in other literature read at school; in the classic King James translation they are an abiding standard of taste and elevated feeling. It is part of the aim of this book to set them at an advantage for school use.

My debt to Haupt's *Sacred Books of the Old Testament* is greater than appears in the limited scope I have allowed myself for textual changes. Among other authorities I must make special acknowledgment to the following commentaries: Canon Driver's *Genesis*, *Deuteronomy*, *Jeremiah*, and *Daniel;* A. H. McNeile's *Exodus;* G. B. Gray's *Numbers;* G. F. Moore's *Judges;* H. P. Smith's *Samuel;* A. R. S. Kennedy's *Samuel;* Professor Skinner's *Kings;* L. B. Paton's *Esther*. I am indebted to Professor Torrey's discussion of the Ezra story in the *American Journal of Semitic Languages* for July, 1909 (now republished in his *Ezra Studies*), and repeatedly to C. F. Kent's *Student's Old Testament*, for help in questions of sequence. In Egyptian names and dates I have followed Breasted's *History of the Ancient Egyptians* (Scribner's, 1908). I have been able to check a number of my summaries from the reports of Palestine exploration by Canon Driver's Schweich lectures on *Modern Research as Illustrating the Bible.*

ALFRED DWIGHT SHEFFIELD.

Cambridge, Mass.

Digitized by Google

CONTENTS

INTRODUCTION xiii

I. THE BEGINNINGS OF HISTORY 1

The Creation — The Fall — Cain and Abel — The Patriarchs from Adam to Noah — The Flood — The Cursing of Canaan — The Tower of Babel.

II. THE ANCESTORS OF THE HEBREWS 15

1. *Abraham.*

The Migration to Canaan — Sarai and Abimelech — Separation of Abram and Lot — Abram's Rescue of Lot — Sarai, Hagar, and the Promised Seed — The Destruction of Sodom — Hagar and Ishmael Cast Off — The Trial of Abraham — The Burial of Sarah — The Winning of Rebekah for Isaac.

2. *Jacob.*

Birth of Esau and Jacob — Esau Sells his Birthright — The Promises Renewed to Isaac — The Blessing of Jacob — Jacob's Flight — Jacob and Laban — Meeting of Jacob and Esau — Dinah and Shechem — Experiences in Canaan.

3. *Joseph.*

Joseph Sold into Egypt — Joseph and Potiphar's Wife — Joseph as Interpreter of Dreams — Joseph as Governor of Egypt — Joseph Reunited to his Brothers — Jacob's Blessing and Death — The Later Days of Joseph.

III. THE EXODUS 80

Increase of the Israelites — The Youth of Moses — Moses' Call — Mission of Moses and Aaron — The Ten Plagues — Institution of the Passover — The Exodus — The Journey to Sinai.

IV. ISRAEL AT SINAI 102

The Commandments — The Golden Calf — Renewal of the Covenant — The Tabernacle — Jethro's Advice — Appointment of Seventy Elders — Jealousy of Miriam and Aaron.

V. ISRAEL IN THE WILDERNESS 115

Departure from Sinai — The Manna and the Quails — Water from the Rock — The Fight with Amalek — Discour-

Digitized by Google

agement at the Report of the Spies — Revolt of Dathan and Abiram — Korah Punished for Claiming Priestly Rights — The Plague, and the Budding of Aaron's Rod.

VI. From Kadesh to the East of Jordan 129

The Edomites Refuse Israel Passage — Death of Aaron — The Brazen Serpent — Defeat of Sihon and Og — Balak and Balaam — Moabites and Midianites corrupt Israel — Joshua appointed Moses' Successor — Settlement of Reuben and Gad — Death of Moses.

VII. The Invasion of Canaan 145

The Summons to Conquest — Rahab and the Spies — Passage of the Jordan — Circumcision at Gilgal — The Fall of Jericho — The Sin of Achan — Ai Taken by Ambuscade — The Gibeonites Secure a Treaty — Defeat of Five Amorite Kings — Allotments of Land to the Tribes — Joshua's Farewell — The Conquest Incomplete.

VIII. The Judges 167

Explanation of Israel's Fortunes during the Period of Settlement — Othniel — Ehud, Deliverer from Eglon the Moabite — Deborah and Barak, Deliverers from Sisera — Gideon, Deliverer from the Midianites — Abimelech — Jephthah, Deliverer from the Ammonites — Samson and the Philistines — Micah's Idols and the Migration of the Danites — The Outrage at Gibeah — Punishment of the Benjamites — Ruth the Moabitess — Birth and Consecration of Samuel — Eli's Wicked Sons — The Call of Samuel — The Ark among the Philistines.

IX. The Early Monarchy 222

1. *Saul.*

Saul Anointed by Samuel — The Deliverance from the Philistines — David Anointed by Samuel — David as Saul's Harper — David and Goliath — Saul's Jealousy of David — David and Jonathan — David a Fugitive — Saul's Revenge on the Priests of Nob — David Spares Saul's Life — David and Abigail — David among the Philistines — David and the Amalekite Raid — Saul and the Witch of En-dor — The Death of Saul and Jonathan — David's Lament for Saul and Jonathan.

2. *David.*

David King at Hebron; Ishbaal at Mahanaim — Civil War — Abner's Defection and Death — Murder of Ishbaal — David made King of Israel — War with the Philistines — Capture of Jerusalem — The Ark brought to Jerusalem — David's Dynasty Assured — David's Court and Chief Warriors — Execution of Saul's Sons — David's

Digitized by Google

Kindness to Meribbaal — David's Census and its Consequences — David's Wars of Conquest — David and Bathsheba — Absalom Revenges Tamar — The Pardon of Absalom — Absalom's Rebellion — David's Return — Sheba's Revolt — Adonijah's Intrigue for the Succession — Death of David.

3. *Solomon.*

The Removal of Solomon's Opponents — Solomon's Wisdom — Prosperity of the Kingdom — The Building of the Temple — The Temple Furnishings — Dedication of the Temple — Solomon's Palace — Solomon's Resources and Wealth — Visit of the Queen of Sheba — Solomon's Apostasy — Solomon's Enemies and Death.

X. Northern Israel to the Fall of Samaria . . 329

Revolt of the Northern Tribes — Jeroboam's Religious Innovations — The Prophecy against the Altar of Beth-el — Ahijah's Prophecy — Nadab — Baasha — Elah — Zimri — Omri — Elijah and the Drought — Elijah and the Prophets of Baal — Elijah at Horeb — The Call of Elisha — Ahab and Naboth — Deliverance of Samaria — Defeat of the Syrians at Aphek — The Death of Ahab — Ahaziah — Jehoram — The Translation of Elijah — The Healing of the Waters of Jericho — Elisha and the Mocking Children — The Widow's Oil — Elisha Provides Food for the Prophets — The Lost Axe-head — The Shunammite's Son — The Shunammite's Property Restored — Healing of Naaman the Leper — The War with Moab — Elisha Entraps the Syrians — Samaria Delivered from Siege — Elisha and Hazael — Jehu's Revolution — The Reign of Jehu — Jehoahaz — Jehoash — Death of Elisha — Victories of Jehoash — Jeroboam II — Zechariah — Shallum — Menahem — Pekahiah — Pekah — Hoshea — The Fall of Samaria — Origin of the Samaritans.

XI. Judah to Jehoiachin's Release 382

Rehoboam — Abijam — Asa — Jehoshaphat — Joram — Ahaziah — Athaliah's Usurpation — Joash Repairs the Temple — The Decline of Joash — Amaziah — Uzziah — The Call of Isaiah — Jotham — Ahaz — Hezekiah's Reforms — Hezekiah's Sickness — Embassy of Merodach-baladan — Sennacherib's Invasion of Judah — Manasseh — Amon — Josiah and the Discovery of the Law-Book — The Great Reformation — Josiah's Death — Jehoahaz — Jeremiah's Preaching and Trial — The Writing of Jeremiah's Prophecies — The Reign of Jehoiakim — Jehoiachin and the First Captivity of Judah — Zedekiah's Rebellion — The Treatment of the Hebrew Slaves — Jeremiah's Imprisonment — The Fall of Jerusalem —

Digitized by Google

Judah under Gedaliah — The Migration to Egypt — Ezekiel's Vision of the Valley of Bones — Jehoiachin's Release.

XII. The Renewal of the Jewish Community in Palestine 437

The Decree of Cyrus — The Refounding of the Temple — The Building Recommenced — Completion of the Temple — Nehemiah's Patriotic Resolve — The Rebuilding of the Wall — Nehemiah's Social Reforms — Unsuccessful Plots against the Work — Dedication of the Walls — Nehemiah's Religious Reforms — The Mission of Ezra — The Reading of the Law — The Suppression of Mixed Marriages.

XIII. The Stories of Jonah, Daniel, and Esther . 459

1. *Jonah.*
2. *Daniel.*

Daniel's Abstinence — Nebuchadnezzar's Dream — The Image of Gold and the Fiery Furnace — Nebuchadnezzar's Madness — Belshazzar's Feast — Daniel in the Lions' Den.

3. *Esther.*

XIV. The War for Religious Freedom 491

The Beginnings of Greek Rule — Persecution by Antiochus IV — The Uprising of Mattathias — The Fortunes of the Fugitive Jews — Judas's Defeat of Apollonius and Seron — Defeat of the Syrian Generals — The Great Victory over Lysias — The Restoration of the Temple Service.

Chronology of the Divided Kingdoms 328

Index to Special Notes 509

Digitized by Google

ILLUSTRATIONS

DIAGRAM SHOWING EARLY HEBREW CONCEPTION OF THE UNIVERSE 2

BABYLONIAN CYLINDER-SEAL IMPRESSION, SUGGESTING THE STORY OF THE FALL 5

BABYLONIAN ZIKKURAT 14
Adapted from Perrot and Chipiez: *Histoire de l'art dans l'antiquité*, vol. ii

HAMMURABI 21

RAMSES II 80

EARLY EGYPTIAN REPRESENTATION OF A SEMITIC CAPTIVE AT LABOR 83
From Spiegelberg: *Der Aufenthalt Israels in Ägypten*

MERNEPTAH 87

EGYPTIAN CHARIOT 99
From Rosellini: *Monumenti dell' Egitto e della Nubia*, vol. i (plate cv)

AMORITES (RELIEF ON A PYLON OF THE RAMESSEUM) . . 121
From Maspero: *Histoire ancienne des peuples de l'orient classique*, vol. ii

CANAANITE WOMAN FROM ASHKELON 128
From Benzinger: *Hebräische Archäologie*

TERRA-COTTA FIGURE OF ASHTART 167
From Perrot and Chipiez: *op. cit.*, vol. iii

Digitized by Google

CYLINDER-SEAL IMPRESSION, SHOWING ASHERAH AND SACRED TREE 169
From Ohnefalsch-Richter: *Kypros* (plate xxx)

EGYPTIAN RELIEF-HEAD OF A PHILISTINE WARRIOR . . . 191

PILLAR-STONES AT TAANACH 223
After Sellin: *Tell Ta'annek*

LONGITUDINAL SECTION OF SOLOMON'S TEMPLE . . . 317
After Stade

AMBASSADORS FROM JEHU TO SHALMANESER II 372

THE GOD AMON BRINGING CAPTIVE CITIES TO SHISHAK . 383

SCULPTURED BOUNDARY-STONE OF MERODACH-BALADAN . 402
From Gressmann: *Altorientalische Texte und Bilder*, vol. ii

SENNACHERIB RECEIVING THE SPOIL OF LACHISH . . . 403

ASSYRIAN CHARIOT OF THE TIME OF SENNACHERIB . . . 405
Based on Layard: *Monuments of Nineveh*, 2d series (plate xlii)

JEWISH CAPTIVES AT LABOR 435

STELE OF ESAR-HADDON 439

SILVER TETRADRACHM WITH HEAD OF ANTIOCHUS EPIPHANES 491

CANDLESTICK FROM THE TEMPLE AS SHOWN ON THE ARCH OF TITUS 493

Digitized by Google

INTRODUCTION

1. Old Testament History

The Old Testament narrative is not only a rich literary source, from which all our serious prose and poetry draw ideas and expressive forms of speech: it is a history, recording the life of a people that has influenced the course of human affairs. A modern man, therefore, can hardly understand either his native literature or the society he lives in, without knowing something of the story of Israel.

This importance of the little Hebrew people is due, not to its having any remarkable antiquity, nor to any commanding rôle that it played. Israel was both antedated and overshadowed by great civilized states in the valleys of the Nile and of the Euphrates, and between these her national life was finally crushed out. But before this could happen, her national religion had become dominated by ideals which made it one of the indestructible forces of the spirit. For reasons to be explained later (p. xxi), the growth of these ideals can be followed only imperfectly by an uncritical reading of the Old Testament books as they stand. A summary of Hebrew history is therefore required, to show, on the one hand, its general setting in the ancient world, on the other, the successive parts in it taken by the prophets.

Excavation and study have in recent years brought to light some information about Palestine before the coming of the Hebrews. Its narrow strip of habitable land was important to Babylonia and Egypt, because through this ran great trade routes between the Nile and the Euphrates. Babylonia was first to control the region, but by B. C. 1500 it had passed to Egypt, and under Thutmose III (d. 1447) was consolidated as part of his great empire. His successors, however, were unable to defend Palestine against the Aramean nomads that, about 1350, began pressing in from the desert, and taking its little city-kingdoms one by one. As part of this Aramean migration, though perhaps more than a century later, appeared the clans of Israel.

The gradual and irregular advance of the Israelites into Canaan

Digitized by Google

is pictured in the book of *Judges*. The clans were only loosely in league, and for the most part won their way singly. Many city strongholds held out for generations, until, by securing rights as sojourners and by intermarriage, the invaders became blended with the natives, who were chiefly of their own Semitic stock. During this period the Israelite Beduins had to contest their ground not only with the more civilized Canaanite inhabitants, but with new invaders. Moabites, Midianites, Ammonites, and Philistines tried in their turn to supplant the tribesmen in one quarter and another. These inroads were met, first by uprisings under various local heroes, the "judges," and finally by the coalition of the tribes into a nation under Saul.

Before Saul's death David had won the leadership of Judah. On succeeding to the kingship of all Israel he took steps to consolidate and extend his realm. He captured the ancient Canaanite fortress of Jerusalem, which till then had separated Judah from the tribes to the north, and by making that his capital he averted the sectional jealousies that would have attached to a royal seat either north or south. He broke the power of the Philistines; made tributaries of Moab, Edom, Ammon, and Damascus; and gave Israel a recognized position among the nations. His success was made possible by the fact that Assyria, after the reign of Tiglath-pileser I, had fallen into a period of weakness, while Egypt, now under the 21st dynasty, was in disunion between rulers at Tanis and Thebes.

Politically the young nation's career was hardly noteworthy. The Hebrews had none of the Greek civic spirit, nor of the Roman talent for organizing. David's attractive and energetic personality availed to hold his kingdom together through his own lifetime; but on or soon after Solomon's accession (about 977 B. C.) Edom and Damascus fell away, and during his reign Israel itself became disaffected. Solomon's rule was outwardly splendid, but his buildings, commerce, and luxury were all maintained by exploiting his subjects in ways familiar to Oriental despotism. At his death (937 B. C.) the jealousy of North Israel towards Judah, sharpened by the general discontent, brought on a final split of the kingdom into two.

Down to this time the religion of Israel seems to have been but little higher than that of her Semitic kinsfolk. By tradition, indeed, the clans which Moses led out of Egypt had made a solemn covenant to serve Jehovah as their God. But many passages

Digitized by Google

show that the early Hebrews thought of Him chiefly under two secular and almost non-moral aspects. He was their tribal war-god, whom they invoked against their enemies, just as the Moabites invoked Chemosh, and the Ammonites, Milcom. He was also a life-giving deity, to whom, as the Hebrews changed from a nomadic to an agricultural people, they sacrificed on their high places, just as the Canaanites sacrificed to the Baals, in order to obtain fertility for their lands. His worship did not exclude certain barbarous and superstitious customs, such as the "ban," by which the whole population of a hostile city might be religiously destroyed, the law of blood revenge, and the use of household teraphim. The prophets were as yet simply seers and ecstatic dervishes, who for the most part had no special ethical message.

In the divided kingdoms, however, the religion of Jehovah met issues that brought into play its latent spiritual power. North Israel was a country of fertile plains, crossed by highways for trade and intercourse with its neighbors. Under Omri it began a vigorous national life. This able king established a strong capital at Samaria, made alliances with Damascus and Tyre, and put Moab under tribute. Under his son Ahab the Israelites gained so rapidly in wealth, and in the culture of their commercial neighbors, that it became a question whether the old ideal of their national covenant to serve Jehovah would survive. Ahab's queen, Jezebel, had introduced the more luxurious cult of her native deities, the Tyrian Melkart and Ashtart, and had moved Ahab to infringe ancient property-rights of Israel. The crisis brought to the front Elijah, the first of the great prophet reformers. His success in rousing a Jehovah party which won the upper hand in Jehu's revolution, was clouded by a decline in Israel's fortunes which followed. In 842 B. C. Jehu paid tribute to Assyria, and for nearly half a century after, Israel was hard pressed by Damascus. Beginning about 800, however, the northern kingdom had a new era of prosperity. The Assyrians were occupied meeting attacks from the Armenian kingdom of Urartu, and Damascus broke down in conflict with a new Aramean power under Zakar. The long reign of Jeroboam II was one of increasing wealth and luxury, but also of social and religious decline. A moneyed class had grown up, who made loans to the poorer husbandmen on terms that often resulted in the seizure of their small land holdings. And, while Baalism had been suppressed, the worship of Jehovah was at the popular

Digitized by Google

sanctuaries corrupted by practices learned from the heathen cults. These conditions called forth a new prophetic movement, in which Jehovah's relation to Israel was clearly declared to rest upon right conduct and spiritual worship. About 750 B. C. was written the traditional history of God's dealings with His people that modern criticism has distinguished in the Old Testament as the *Ephraimite* narratives. At the same time appeared Amos, denouncing the oppression of the poor, and urging that Jehovah took no pleasure in the ritual offerings of wrong-doers. Hosea attacked the ritual worship itself, debased by Baalish immoralities, as only grieving the jealous love of their God. Both Amos and Hosea pronounced a doom from Jehovah to be threatening the sinful nation. The doom soon followed. A great monarch, Tiglath-pileser III, was already reviving the prestige of Assyria. In 734 he took Damascus, put Pekah king of Israel to death, and deported the chief inhabitants north of the Plain of Jezreel. Pekah's successor, Hoshea, incited by the Egyptians, still ventured to resist, but in 722 Sargon captured Samaria, deported more inhabitants from the region, and abolished the kingdom of Israel.

The history of Judah, since the division of the kingdom, had meanwhile been comparatively uneventful. Natural and political barriers shut in her rugged and unfertile country, which faced toward the desert, and favored the simpler habits of life and thought inherited from her nomadic past. David's dynasty continued on the throne. The reform movement that Elijah had set afoot took effect in Judah in a palace revolution, by which the priest Jehoiada deposed Jezebel's daughter Athaliah, who had usurped the government, and was favoring the worship of Baal. Shortly after 850 B. C., Judean prophets began putting into literary form the traditions now distinguished in the Old Testament as the *Judean* narratives. But under Uzziah (782–737) Judah had a period of expansion and commerce which developed much the same social conditions as were rife in Israel. Her political position also was insecure. By a timely submission she escaped when Samaria fell, but in Hezekiah's reign a party in Jerusalem was continually looking to the Philistine cities and Egypt for a coalition against Assyria. This policy was steadily opposed by the prophet Isaiah, who advised the king simply to trust Jehovah and avoid all foreign alliances. Hezekiah, however, upon Sargon's death in 705, was drawn into a

Digitized by Google

general rebellion which had the support of Egypt. The uprising was met in 701 by Sennacherib. Defeating the allies, he invaded Judah, captured forty-six of the smaller towns, and invested Jerusalem itself. Its inhabitants were stricken with panic. Hezekiah sent belated offers of tribute to Sennacherib, whose main army had pushed on to the borders of Egypt. Isaiah alone came forward, boldly preaching social and religious reform, and proclaiming a faith that Jehovah would save Jerusalem. The result bore out his trust. A plague broke out in the Assyrian army, and Sennacherib raised the siege.

This event impressed the Hebrew imagination as showing Jerusalem to be the favored abode of Jehovah. He had left the ancient shrines of North Israel to their fate, but until this invasion a number of the countryside shrines of Judah had flourished. They were now attacked by the prophetic party, both because worship at these high places was continually showing Baalish features, and because the idea was gaining headway that the one God should be worshipped only at his one chosen temple. Hezekiah therefore took steps to abolish the country shrines, and perhaps to correct social abuses which about this time were denounced by Isaiah's younger contemporary, Micah.

The following reign of Manasseh was one of religious reaction. The superstitions of the people were still attached to the half-heathenish worship of the high places, and the prophetic party was driven into retirement. About 650 B. C. one of this party embodied its ideals in the code of *Deuteronomy*. Judah continued in submission to Assyria, which in this reign extended its rule from the Taurus mountains to the Upper Nile.

Manasseh's grandson, Josiah (639–608 B. C.) saw the decline of the Assyrian power. An incursion of Scythians, which called forth the sermons of Zephaniah, betrayed its weakened condition, in which Judah was left to shape her own policies. The stirring address of Nahum shows that the occasion was improved by the prophetic party to press their reforms. Josiah came wholly under their influence. In his eighteenth year the discovery of the law of Deuteronomy prompted him to make a sweeping reformation, by which all the local sanctuaries were abolished, and the worship centralized in the temple. The movement, however, was checked by political misfortunes. Assyria was now so hard beset between the two rising kingdoms of the Medes and the Chaldeans, that Egypt took the opportunity to extend

Digitized by Google

her domain into Asia. Josiah met the advance of Pharaoh Necho, but was defeated and killed.

Necho's dominion over Judah was short. The new Babylonian power, having with the Medes overthrown Assyria in 606 B. C., pressed westward to take over its apportioned provinces. Its approach under Nebuchadrezzar called forth prophecies by Jeremiah and Habakkuk. The Chaldean prince gave Necho a crushing defeat, but was called home to assume the crown, before he could consolidate his western conquests. Jehoiakim of Judah foolishly took advantage of the unsettled state of affairs to withhold his tribute. In retaliation Nebuchadrezzar sent an army to Jerusalem; and, in 597, forced its surrender, deported ten thousand of its citizens into Babylonia, and made Zedekiah its tributary king. Egypt, however, again became Judah's evil genius. In spite of Jeremiah's protests, Judah in 588 joined a coalition of rebellious states headed by Pharaoh Hophra. A Babylonian army soon appeared and began the siege of Jerusalem. Its inhabitants looked for a divine deliverance, but Jeremiah had advanced in religious insight beyond Isaiah's belief of a century before that Jerusalem was inviolable. He now proclaimed that Jehovah would give over His temple to destruction, and would henceforth make His covenant simply a spiritual one in the hearts of the faithful. At the same time, the young priest Ezekiel was preaching among his fellow exiles the doctrine that God deals directly with the individual. Thus the religion of Jehovah had already ceased to be identified with the state worship, when in 586 B. C., Jerusalem was taken, the temple destroyed, and another body of captives deported.

The exiles, who now formed a considerable community in Babylonia, cherished and expanded their religious ideals. Ezekiel, sometimes called the father of Judaism, elaborated a religious polity on which the nation might in time reorganize. Another priestly writer compiled the *Holiness Code*, now found in the book of *Leviticus*. Some years later appeared the Second Isaiah, who not only expressed with special power the thought that Jehovah was creator of the world and maker of history, but proclaimed that He had given Israel her tragic experience that she might perform the mission of bringing the nations to Him.

The liberal policy of Cyrus, who in 538 B. C. took possession of the Babylonian empire, allowed the renewal of the national worship in Palestine. By 516 the community at Jerusalem, led

Digitized by Google

by Haggai and Zechariah, had rebuilt the temple, but its career for the next eighty years was troubled and precarious. The dominant religious interest of the time was in the regulation of ritual observances. It was voiced by the prophet Malachi in an appeal to keep the service of Jehovah pure, and it led to the writing of a history of Israel's laws and institutions, now distinguished in the early Old Testament books as the *Priestly Document*. In 444 B. C., the patriot Nehemiah came to Jerusalem with royal permission to rebuild its walls. Under his energetic leadership the civil and religious life of the community was thoroughly organized on the basis of the Levitical law. The Jewish state became identified with the Jewish Church; and this conception of the state some years later inspired the composition of *Chronicles-Ezra-Nehemiah*.

For the next two centuries the history of the Jews is very obscure. The division of Alexander's empire left Palestine in its old unhappy position as debated ground between two overshadowing kingdoms, — the Syrian kingdom of the Seleucids and the Egyptian kingdom of the Ptolemies. The spread of Greek civilization widened the Jewish outlook upon the world. It also reacted upon Jewish religious thought. The great increase of city life gave importance to the synagogues for local worship, and to the scribes, who now replace the prophets as religious leaders. Devotion to the law found expression in many of the *Psalms* which date from this period; reflection on moral and religious questions gave rise to the "wisdom literature," including *Job*, *Proverbs*, and *Ecclesiastes;* and the sense of Israel's mission to the Gentiles prompted the writing of *Jonah*. In course of time, however, Greek culture threatened to sap the national religion. The brightness of Greek life — its free play of reason, its art, its enthusiasm for a rounded training of body and mind — was bound to appeal to liberal Jews. By 175 B. C., therefore, there was a strong Hellenizing party at Jerusalem. The danger to the national faith had already roused a zealous puritan party, when the Syrian king Antiochus attempted to force Greek religion upon the community. This tyrannical act may have seemed to the Gentile peoples of his time in some measure provoked by an illiberal exclusiveness common among the stricter Jews, — a spirit that appears in the book of *Esther*. But persecution only brought out their heroic qualities. The faithful suffered at first unresistingly, many doubtless finding comfort in the

Digitized by Google

book of *Daniel*, with its examples of constancy under trial, and its visions of Messianic deliverance. Then came the uprising of the Maccabees. One after another of the patriot brothers headed their little bands against the armies of Syria, until under Simon in 142 B. C. they won a period of national independence. The varying fortunes of that struggle are in this book followed only to the rededication of the temple in 165, since this event, marking the assured continuance of the national worship, was the more important for the future of religion. "It was not merely a local triumph of Hebraism over Hellenism, but it represents the reëntry of the East into the civilization of the West." [1]

2. The Old Testament Narrative

In the foregoing review of Old Testament history the reader may wonder that no mention occurs of the familiar names by which we know the chief narrative books from *Genesis* to *Kings*. The reason is that in their present form these books represent the last of several stages of composition. The first stage was the committal to writing, in the ninth and eighth centuries, B. C., of traditions running back to the time of Moses and before. This gave the two almost parallel narratives, already mentioned as the *Judean* and the *Ephraimite*. The style of the older *Judean* is well shown in the sending of Eliezer for Rebekah (pp. 33 ff.), but both of these writings are characterized by simple, direct, and picturesque story-telling. At about 650 B. C. an editor or editors blended these two into a single narrative, by piecing together their corresponding parts. The result was a fuller anecdotal history of Israel from patriarchal times to the death of Joshua, perhaps even to the early monarchy.

In 621 appeared the code of *Deuteronomy*, insisting with flowing eloquence on a pure worship of Jehovah as the one national requisite. This book strongly influenced the editors who, at the fall of Jerusalem, collected the annals and literary remains of their country. To the combined prophetic narrative they now added from these sources, writing in connective passages and comments, until they had given the Mosaic law its setting and application in a fairly consecutive history of Israel from the Creation to the Captivity. The summary on pp. 167–168 is an example of the Deuteronomic style and teaching.

[1] Israel Abrahams : *Judaism*.

Digitized by Google

Finally, during and after the exile, the growing zeal for ceremonial law led to the writing of the *Priestly Document.* This gives the laws, with the precedents in history for their observance, from God's institution of the Sabbath at Creation to Joshua's partition of Canaan among the tribes. Its stately, formal, repetitious style is illustrated in Abraham's purchase of the cave of Machpelah (p. 32). This work was in its turn interwoven with the Deuteronomic history, the result being the present form of *Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua.* In these books, therefore, the earliest religious conceptions of the Old Testament appear side by side with the latest.

In the Hebrew Holy Scripture the first five books (which are really only mechanical divisions of a single work) form its first part, called the *Torah* or "Law." The second part (*Nebhî'îm* or "Prophets") includes: (1) the prophetic histories, *Joshua, Judges, Samuel, Kings;* (2) *Isaiah, Jeremiah, Ezekiel,* and the *Twelve* (the Minor Prophets). The third part (*Kethûbhîm* or "Writings") includes: (1) the poetical books, *Psalms, Proverbs, Job;* (2) the five *Megilloth* or "Festival Rolls," *Canticles, Ruth, Lamentations, Ecclesiastes, Esther;* (3) *Daniel,* and the late history, *Chronicles-Ezra-Nehemiah,* of which *Chronicles* is chiefly a revision of the Deuteronomic history from David on. This list was by a synod of rabbis held at Jamnia about A. D. 90, defined as the complete Canon, or authoritative scripture. The Alexandrine Jews, however, included in the Canon a number of additional books, — among them *1st Maccabees,* part of which is used in this volume. Their Greek version of the Old Testament (called the *Septuagint,* or Version of Seventy, from the legend that the translation was made by seventy-two elders) groups the books loosely by their subject-matter as Law (*Pentateuch*), History, Poetry, and Prophecy, and this arrangement is followed in our English Bibles.

Since several books contain a variety of matter — history, poetry, laws, etc. — neither of these arrangements can give the narrative in a consecutive order. Thus a number of chapters in the prophets supplement the story in *Kings.* Moreover the narrative itself in the earlier composite books shows a great deal of repetition. In this volume, therefore, the Old Testament story is given alone, without repeated matter, and in the order of its events.

Digitized by Google

Digitized by Google

THE OLD TESTAMENT NARRATIVE

I

THE BEGINNINGS OF HISTORY

The Creation (Gen. i., ii.). In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.

And God said, "Let there be light:" and there was light. And God saw the light, that it was good: and God divided the light from the darkness; and God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, "Let there be a firmament [1] in the midst of the waters, and let it divide the waters from the waters;" and God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so; and God called the firmament Heaven. And the evening and the morning were the second day.

And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear:" and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth:" and it was so; and the earth brought forth grass, and herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after its kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, "Let there be lights in the firmament of the

[1] *firmament.* The solid vault of heaven, thought of as spanning the earth like a great dome. See the diagram, p. 2.

Digitized by Google

heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years, and let them be for lights in the firmament of the heaven to give light upon the earth:" and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also; and God set them in the firmament of the heaven to give light upon the earth, and to rule over

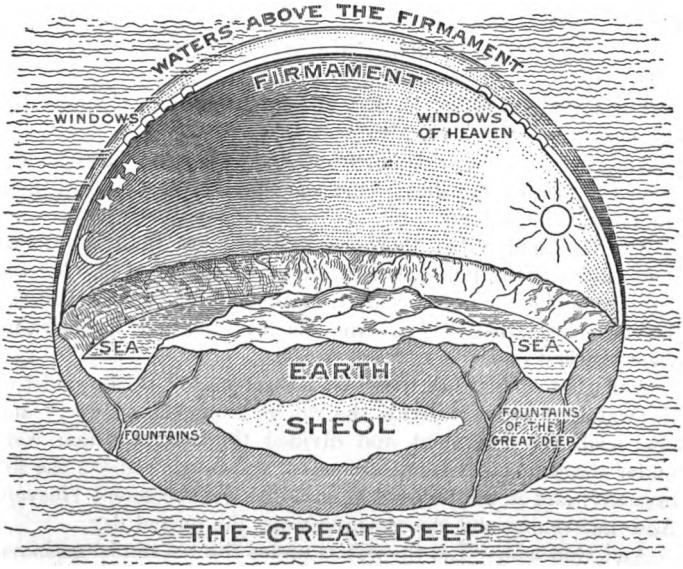


Diagram showing the Early Hebrew Conception of the Universe. [Adapted from C. F. Kent's *Beginnings of Hebrew History*, by permission of Charles Scribner's Sons.]

the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after its kind: and God saw that it was good, and God blessed them, saying, "Be fruitful, and multiply, and

Digitized by Google

fill the waters in the seas, and let fowl multiply in the earth." And the evening and the morning were the fifth day.

And God said, "Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind:" and it was so; and God made the beast of the earth after its kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind: and God saw that it was good. And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in his own image, in the image of God created he him; male and female created he them; and God blessed them, and called their name Adam.[1] And God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit yielding seed; to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat:" and it was so: and God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.[2]

In the day that the Lord God made the earth and the heav-

[1] *Adam.* That is, 'Man.'

[2] Since 1872 there has been brought to light a Babylonian "Creation Epic," which, though polytheistic, has important particulars in common with this account. Thus, it makes out a watery chaos at the beginning of things; calls it by a similar name, *Tiâmat* (the Hebrew is *Tĕhōm*); separates it afterwards into upper and nether waters; begins the new order with the creation of light; and on the forming of the heavenly bodies, mentions that they are to mark the divisions of time. The epic is in cuneiform writing, on tablets from the Library of Asshurbanipal (668-626 B. C.), but these are probably transcripts of much earlier texts.

Digitized by Google

ens, no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden;[1] and there he put the man whom he had formed; and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium[2] and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

And the Lord God said, "It is not good that the man should be alone; I will make him an help meet for him." And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every

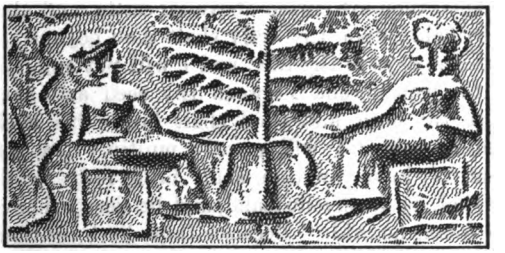
[1] Cuneiform inscriptions indicate that Eden was the plain of Babylonia between the Tigris and the Euphrates, of which, owing to their deposit of silt, the ancient mouths were over eighty miles inland. The Sumerian name for this plain was *Edin*, and tradition placed near Eridu, the seaport of early Chaldea, a garden with a sacred palm-tree, often shown in Assyrian sculptures as guarded by winged spirits. Cush is very possibly Cappadocia, and Havilah is the sandy plain of north Arabia.

[2] *bdellium*. A fragrant yellow resin from the tree *Balsamodendron mukul*.

Digitized by Google

beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

The Fall (Gen. iii.). Now the serpent was more subtle than any beast of the field which the Lord God had made. And he



Babylonian Cylinder-seal, suggestive of the Story of the Fall. The horns of the male figure symbolize strength.

said unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?" And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." And the serpent said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that

Digitized by Google

they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, "Where art thou?" And he said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." And he said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." And the Lord God said unto the woman, "What is this that thou hast done?" And the woman said, "The serpent beguiled me, and I did eat."

And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Unto the woman he said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever[1]—"

[1] The language suggests the tradition, found among other ancient peoples, and familiar in the story of Prometheus, that the gods were jealous lest man attain powers rivalling their own.

Digitized by Google

therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubim,[1] and a flaming sword which turned every way, to keep the way of the tree of life.

Cain and Abel (Gen. iv. 1–16). And Adam knew Eve his wife; and she conceived, and bare Cain, and said, "I have gotten a man from the Lord." And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be its desire, but do thou rule over it."

And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, "Where is Abel thy brother?" And he said, "I know not: Am I my brother's keeper?" And he said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

And Cain said unto the Lord, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me." And the Lord said unto him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the Lord set a mark upon Cain, lest any finding him should kill him. And

[1] *Cherubim.* Winged spirits acting as attendants or bearers of the Deity, or as guardians of sacred things. They are represented as of symbolic, composite form: part man, part lion, etc.

Digitized by Google

Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

The Patriarchs from Adam to Noah (Gen. iv. 25, 26; v. 4–25; iv. 19–24; v. 28, 29; vi. 1–4). And Adam knew his wife again; and she bare a son, and called his name Seth — "For God," said she, "hath appointed me another seed instead of Abel, whom Cain slew." And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord. And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years: and he died.

And Seth begat Enos; and Enos begat Cainan; and Cainan begat Mahalaleel; and Mahalaleel begat Jared; and Jared begat Enoch; and Enoch begat Methuselah. And Enoch[1] walked with God: and he was not; for God took him. And Methuselah lived an hundred eighty and seven years, and begat Lamech. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: and all the days of Methuselah were nine hundred sixty and nine years: and he died.

And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructer of every artificer in brass and iron. And the sister of Tubal-cain was Naamah.

And Lamech said unto his wives: —

"Adah and Zillah, hear my voice:
Ye wives of Lamech, hearken unto my speech;
For I will slay a man for wounding me,
And a young man for bruising me:

[1] Enoch, the seventh of the ten patriarchs from Adam to Noah, corresponds to Edoranchos, the seventh of the ten kings that in Babylonian legend reigned before the flood. Edoranchos is doubtless the same as Enmeduranki, a prehistoric king of Sippar, a city devoted to the worship of the sun god. A recently found tablet tells that the sun god called Enmeduranki to himself; disclosed to him secrets of heaven and earth; and taught him the art of divination, which he passed on to his descendants, who formed a guild of diviners. The later Jewish Book of Enoch made Enoch a revealer of the secrets of heaven and the future.

Digitized by Google

If Cain shall be avenged sevenfold:
Truly Lamech seventy and sevenfold."

And Lamech begat a son: and he called his name Noah, saying, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." [1]

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God [2] saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, "My spirit shall not abide in man forever, for that he also is flesh: therefore his days shall be an hundred and twenty years." There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

The Flood (Gen. vi. 5–8, 13–22; vii. 1, 4, 5, 11, 13–24; viii.; ix. 1–15). And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said: "I will destroy man whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." But Noah found grace in the eyes of the Lord.

And God said unto Noah: "The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make thee an ark of gopher wood; [3] rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.[4] A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories

[1] Lamech's words have been generally explained as referring to Noah's part in founding a new epoch in which the earth is not again cursed. Some, however, take them as referring to Noah as the first maker of wine.

[2] *Sons of God.* Angels.

[3] *gopher wood.* Probably cypress.

[4] If the *cubit* was 18 inches, the ark would measure 450 ft. in length, 75 ft. in breadth, and 45 ft. in height.

Digitized by Google

shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them." Thus did Noah; according to all that God commanded him, so did he.

And the Lord said unto Noah: "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." And Noah did according unto all that the Lord commanded him.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; and of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered; and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died; and Noah only remained alive, and they that were with him in the ark.

Digitized by Google

And the waters prevailed upon the earth an hundred and fifty days. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat; and the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made, and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove, which returned not again unto him any more.

And Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. And God spake unto Noah, saying: "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth." And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor; and the Lord

Digitized by Google

said in his heart: "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

And God blessed Noah and his sons, and said unto them: "Be fruitful, and multiply, and replenish the earth; and the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things: but flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

And God spake unto Noah, and to his sons with him, saying: "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

And God said: "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."[1]

[1] Flood traditions are found among many peoples, both in the Old World and the New. That of ancient Babylonia is the most important, not only as occurring in records far older than the book of Genesis, but as containing many details of the Hebrew account, notably the following:

(1) The hero has a special revelation of the fact that a flood is impending.

(2) Animals are taken into an ark.

Digitized by Google

The Cursing of Canaan (Gen. ix. 20–28). And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said: —

"Cursed be Canaan;
A servant of servants shall he be unto his brethren."

And he said: —

"Blessed be the Lord God of Shem;
And Canaan shall be his servant.
God shall enlarge Japheth,
And he shall dwell in the tents of Shem:
And Canaan shall be his servant." [1]

And Noah lived after the flood three hundred and fifty years; and all the days of Noah were nine hundred and fifty years: and he died.

[*The* "generations of the sons of Noah" *are here omitted. Among the descendants of Ham is mentioned* Nimrod: "He began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."]

The Tower of Babel (Gen. xi. 1–9). And the whole earth was of one language, and of one speech. And it came to pass, as they

(3) All life is destroyed from the earth.

(4) Birds are sent out three times before the water is found to have subsided.

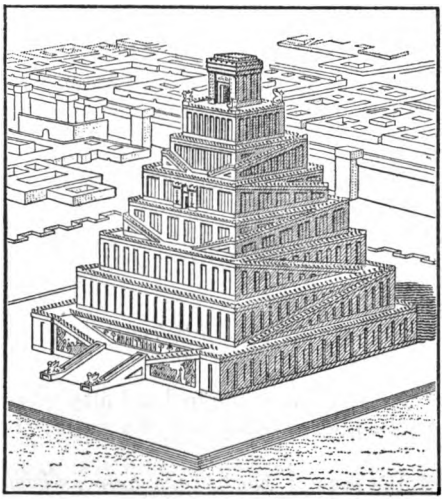
(5) The hero offers sacrifice, the savor of which is acceptable, and wins an assurance that there will be no more floods.

The Greek myth of Deucalion's flood is also an interesting parallel.

[1] It was anciently believed that a father's blessing affected the son's destiny. Canaan here prefigures the native peoples of the land of Canaan, who were subjugated by the Israelites, the descendants of Shem. The occasion and the form of Noah's invocation connects their destiny with the fact that Shem's descendants had a purer religion than the sensual and idolatrous Canaanites.

Digitized by Google

journeyed from the east, that they found a plain in the land of Shinar;[1] and they dwelt there. And they said one to another, "Go to, let us make brick, and burn them throughly." And they had brick for stone, and slime had they for mortar. And they said: "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said: "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech." So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel;[2] because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.



Zikkurat or Staged Temple-tower, of which in early times there were imposing ruins at Babylon. (After the restoration by Chipiez.)

[1] *Shinar*. Babylonia.

[2] The narrator regards 'Babel' as derived from the Hebrew *balal*, 'to confuse.'

Digitized by Google

II

THE ANCESTORS OF THE HEBREWS

1. Abraham

The Migration to Canaan (Gen. xi. 31–xii. 8). And Terah [descendant of Shem] took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.

Now the Lord had said unto Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

And the Lord appeared unto Abram, and said, "Unto thy seed will I give this land." And there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

Sarai and Abimelech (Gen. xx.; xxi. 22–34). And Abram journeyed from thence toward the south country, and dwelled

Digitized by Google

between Kadesh and Shur, and sojourned in Gerar. And Abram said of Sarai his wife, "She is my sister." And Abimelech king of Gerar sent, and took Sarai. But God came to Abimelech in a dream by night, and said to him, "Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife." But Abimelech had not come near her; and he said: "Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this." And God said unto him in a dream: "Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live. And if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine."

Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abram, and said unto him: "What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? Thou hast done deeds unto me that ought not to be done." And Abimelech said unto Abram, "What sawest thou, that thou hast done this thing?" And Abram said: "Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother."

And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abram, and restored him Sarai his wife. And Abimelech said, "Behold, my land is before thee: dwell where it pleaseth thee." And unto Sarai he said, "Behold, I have given thy brother a thousand pieces of silver: behold, it is for thee a covering of the eyes, unto all that are with thee, and with all other." Thus was she reproved. So Abram prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children; for the

Digitized by Google

Lord had fast closed up all the wombs of the house of Abimelech, because of Sarai Abram's wife.[1]

And it came to pass at that time, that Abimelech and Phichol

[1] In the received version of Genesis, this story — of a king taking a patriarch's wife for his sister — is told three times: (1) in the present place, as between Pharaoh and Sarai; (2) as between Abimelech and the aged Sarah, after the promise that she shall bear a son; and (3) as between Abimelech and Rebekah. The second and fullest account is here given in the text, at the place of the first, and consequently with a change of spelling in the names of Abraham and Sarah. The other two parallels are as follows:

Gen. xii. 10-20.

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife: "Behold now, I know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee." And it came to pass that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair; the princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house, and he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife; and Pharaoh called Abram, and said: "What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way." And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

Gen. xxvi. 6-11.

And Isaac dwelt in Gerar: and the men of the place asked him of his wife; and he said: "She is my sister;" for he feared to say, "She is my wife; lest," said he, "the men of the place should kill me for Rebekah;" because she was fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said: "Behold, of a surety she is thy wife: and how saidst thou, She is my sister?" And Isaac said unto him: "Because I said, Lest I die for her." And Abimelech said: "What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us." And Abimelech charged all his people, saying: "He that toucheth this man or his wife shall surely be put to death."

Digitized by Google

the chief captain of his host spake unto Abram, saying: "God is with thee in all that thou doest: now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned." And Abram said, "I will swear."

And Abram reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, "I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to-day." And Abram took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abram set seven ewe lambs of the flock by themselves. And Abimelech said unto Abram, "What mean these seven ewe lambs which thou hast set by themselves?" And he said, "For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well." Wherefore he called that place Beer-sheba;[1] because there they sware both of them. Thus

[1] *Beer-sheba*. "Well of Seven" or "Well of the Oath." The story of Isaac has the following account of the origin and naming of this famous well and sanctuary, — parallel to the account above, in that the incident follows a deception of Abimelech about the patriarch's wife; has its occasion in a quarrel between Abimelech's and the patriarch's servants; and ends with a solemn oath:—

And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, "The water is ours." And he called the name of the well Esek [Contention]; because they strove with him. And they digged another well, and strove for that also: and he called the name of it Sitnah [Enmity]. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth [Room]; and he said: "For now the Lord hath made room for us, and we shall be fruitful in the land."

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them: "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?" And they said: "We saw certainly that the Lord was with thee. And we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord." And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, "We have found water." And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

Digitized by Google

they made a covenant at Beer-sheba: then [illegible]d Amraphel king of and Phichol the chief captain of his host, and [illegible]ith five. And into the land of the Philistines.[1] And Abram planted a [illegible] kings of tree in Beer-sheba, and called there on the name of the Lord, [illegible] re- everlasting God. And Abram sojourned in the Philistines' land many days.

Separation of Abram and Lot (Gen. xiii. 2–18). Now Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai, unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

And Lot also, which went with Abram, had flocks, and herds, and tents; and the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together; and there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom; but the men of Sodom were wicked and sinners before the Lord exceedingly.

And the Lord said unto Abram, after that Lot was separated from him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever; and I will make thy seed as the

[1] *Philistines.* See note, p. 191.

Digitized by Google

the chief captain [illegible] man can number the dust of the
is with thee; [illegible] be numbered. Arise, walk through
me her- [illegible] and in the breadth of it; for I will
wife

[illegible] ed his tent, and came and dwelt by the
[illegible]ch is in Hebron, and built there an altar

19

[illegible]escue of Lot (Gen. xiv.). And it came to pass in
[illegible] Amraphel[1] king of Shinar, Arioch king of Ellasar,[2]
Che[illegible]ner king of Elam, and Tidal king of nations;[3] that
these made war with Bera king of Sodom, and with Birsha king
of Gomorrah, Shinab king of Admah, and Shemeber king of
Zeboiim, and the king of Bela, which is Zoar. All these were
joined together in the vale of Siddim, which is the salt sea.[4]
Twelve years they served Chedorlaomer, and in the thirteenth
year they rebelled. And in the fourteenth year came Chedor-
laomer, and the kings that were with him, and smote the Re-
phaim in Ashteroth Karnaim, and the Zuzim in Ham, and the
Emim in Shaveh Kiriathaim, and the Horites in their mount
Seir, unto El-paran, which is by the wilderness. And they re-
turned, and came to En-mishpat, which is Kadesh, and smote
all the country of the Amalekites, and also the Amorites, that
dwelt in Hazezon-tamar.

And there went out the king of Sodom, and the king of
Gomorrah, and the king of Admah, and the king of Zeboiim,
and the king of Bela (the same is Zoar); and they joined battle
with them in the vale of Siddim; with Chedorlaomer the king

[1] Amraphel has been identified with some probability with the famous Ham-murabi, king of Babylon about 2150 B. C. A code of his laws, inscribed on a broken block of diorite, was found at Susa in January, 1902, and, with other discoveries, confirms the view that Babylon at this era was already a civilized and powerful state.

[2] *Arioch . . . Ellasar.* Identified with Eriaku, king of Larsa in southern Babylonia.

[3] *nations.* R. V. takes *Goiim*, the Hebrew word here, as a proper name; but it may mean 'hordes,' that is, of northern invaders, such being mentioned on Assyrian tablets.

[4] *vale of Siddim . . . salt sea.* The Dead Sea is cut nearly in two at its southern quarter by a tongue of land which doubtless once formed its southern shore. A subsiding of the land here may have changed a fertile vale into the present continuation of the sea, the extreme saltness of which (26 per cent. as compared with the ocean's 4 per cent.) is due to a hill of rock salt (Jebel Usdum) at its southwestern end.

Digitized by Google

of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five. And the vale of Siddim was full of slimepits;[1] and the kings of Sodom and Gomorrah fled, and fell[2] there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.



Hammurabi (Amraphel), from a cast of the relief showing the king receiving his laws from the Sun-god Shamash. It surmounts the inscribed code found at Susa.

And there came one that had escaped, and told Abram the Hebrew; for he dwelt by the oaks of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh,[3] which is the king's

[1] *slimepits.* Wells of bitumen, such as is still found at the southern end of the Dead Sea.

[2] *fell.* Their armies fell, not the kings themselves.

[3] A spot, probably near Jerusalem, not identified.

Digitized by Google

dale. And Melchizedek king of Salem[1] brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said: "Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand." And he gave him tithes of all. And the king of Sodom said unto Abram, "Give me the persons, and take the goods to thyself." And Abram said to the king of Sodom: "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."

Sarai, Hagar, and the Promised Seed (Gen. xv. 1–xviii. 15). After these things the word of the Lord came unto Abram in a vision, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward." And Abram said, "Lord God, what wilt thou give me, seeing I go childless, and the steward[2] of my house is this Eliezer of Damascus?" And Abram said, "Behold, to me thou hast given no seed: and lo, one born in my house is mine heir." And behold, the word of the Lord came unto him, saying, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." And he brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them:" and he said unto him, "So shall thy seed be." And he believed in the Lord; and he counted it to him for righteousness. And he said unto him: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." And he said: "Lord God, whereby shall I know that I shall inherit it?" And he said unto him: "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon." And he took unto him all these, and divided them in the midst, and laid each

[1] *Salem.* Probably an old name for Jerusalem. The Tel-el-Amarna tablets (see p. 122) show that Jerusalem was known — as *Uru-salim* — as early as about 1350 B. C.

[2] *steward.* R. V. has: 'he that shall be possessor.'

Digitized by Google

piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away.

And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him. And he said unto Abram: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace,[1] and a burning lamp that passed between those pieces.

In the same day the Lord made a covenant with Abram, saying: "Unto thy seed have I given this land, from the river of Egypt[2] unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram: "Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her." And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram: "My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee." But Abram said unto Sarai: "Behold, thy maid is in thy hand; do to her as it pleaseth thee." And when Sarai dealt hardly with her, she fled from her face.[3]

[1] *furnace.* An earthenware stove-like vessel with embers at the bottom. The rite here described is one by which a covenant was customarily ratified. See note, p. 422.

[2] *river of Egypt.* Possibly the Wady el Arish on the border of Egypt.

[3] The following clause from the code of Hammurabi (see p. 20) would seem to show that an ancient Semitic usage is here involved: —

Digitized by Google

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said: "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" And she said, "I flee from the face of my mistress Sarai." And the angel of the Lord said unto her: "Return to thy mistress, and submit thyself under her hands." And the angel of the Lord said unto her: "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." And the angel of the Lord said unto her: "Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction; and he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." And she called the name of the Lord that spake unto her "Thou God seest me:" for she said, "Have I also here looked after him that seeth me?" Wherefore the well was called Beer-lahai-roi;[1] behold, it is between Kadesh and Bered.

And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: "I am the Almighty God; walk before me, and be thou perfect; and I will make my covenant between me and thee, and will multiply thee exceedingly." And Abram fell on his face: and God talked with him, saying: "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations; neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee; and I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

And God said unto Abraham: "This is my covenant, which ye shall keep, between me and you and thy seed after thee;

"146. If a man has married a votary [a woman consecrated to a deity], and she has given her husband a maid who has borne children, and if afterward that maid has placed herself on an equality with her mistress because she has borne children, her mistress shall not sell her; she shall place a slave-mark upon her, and reckon her with the slave-girls."

[1] *Beer-lahai-roi.* "Well of the living one that hath seen."

Digitized by Google

Every man child among you shall be circumcised; and ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

And God said unto Abraham: "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." Then Abraham fell upon his face, and laughed, and said in his heart: "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" And Abraham said unto God, "O that Ishmael might live before thee!" And God said: "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." And he left off talking with him, and God went up from Abraham.

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

And the Lord appeared unto him by the oaks of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and lo, three men stood by him. And when he saw them he ran to meet them from the tent door, and bowed himself toward the ground, and said: "My Lord, if now I have

Digitized by Google

found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant." And they said, "So do, as thou hast said." And Abraham hastened into the tent unto Sarah, and said: "Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter,[1] and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And they said unto him, "Where is Sarah thy wife?" And he said, "Behold, in the tent." And he said: "I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son." And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying: "After I am waxed old shall I have pleasure, my lord being old also?" And the Lord said unto Abraham: "Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." Then Sarah denied, saying, "I laughed not;" for she was afraid. And he said, "Nay; but thou didst laugh."

The Destruction of Sodom (Gen. xviii. 16 – xix. 28). And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." And the Lord said: "Because the cry of Sodom and Gomorrah is great,

[1] *butter*. Curdled milk, a drink.

Digitized by Google

and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." And the men turned their faces from thence, and went toward Sodom.

But Abraham stood yet before the Lord; and Abraham drew near, and said: "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city — wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" And the Lord said: "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

And Abraham answered and said: "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: peradventure there shall lack five of the fifty righteous — wilt thou destroy all the city for lack of five?" And he said: "If I find there forty and five, I will not destroy it."

And he spake unto him yet again, and said, "Peradventure there shall be forty found there." And he said: "I will not do it for forty's sake."

And he said unto him: "Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there?" And he said: "I will not do it, if I find thirty there."

And he said: "Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there?" And he said, "I will not destroy it for twenty's sake."

And he said: "Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there?" And he said, "I will not destroy it for ten's sake." And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said: "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." And they said: "Nay; but we will abide in the street all night." And he

Digitized by Google

pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

But before they lay down, the men of the city compassed the house round, both old and young, all the people from every quarter. And they called unto Lot, and said unto him: "Where are the men which came in to thee this night? bring them out unto us, that we may know them." And Lot went out at the door unto them, and shut the door after him, and said: "I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof."

And they said, "Stand back." And they said again: "This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them." And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

And the men said unto Lot: "Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." And Lot went out, and spake unto his sons in law, which were to marry his daughters, and said: "Up, get you out of this place; for the Lord will destroy this city." But he seemed unto his sons in law as one that mocked.

And when the morning arose, then the angels hastened Lot, saying: "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said: "Escape for thy life; look not behind thee, neither stay thou in all

Digitized by Google

the plain; escape to the mountain, lest thou be consumed." And Lot said unto them: "Oh, not so, my Lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?), and my soul shall live." And he said unto him: "See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither." Therefore the name of the city was called Zoar.[1]

The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.[2]

And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

Hagar and Ishmael Cast Off (Gen. xxi. 1–21). And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said: "God hath made me to laugh, so that all that hear will laugh with me." And she said: "Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age." And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

[1] *Zoar.* 'Small.'

[2] *pillar of salt.* Late Jewish tradition identified the pillar here referred to with one of the fragments that from time to time wear away from the cliffs of rock salt southwest of the Dead Sea. See note, p. 20.

Digitized by Google

And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking;[1] wherefore she said unto Abraham: "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham: "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman. In all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed."

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away. And she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, "Let me not see the death of the child." And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her: "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation." And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

The Trial of Abraham (Gen. xxii. 1–19). And it came to pass after these things, that God did test Abraham, and said unto him, "Abraham!" and he said, "Behold, here I am." And he said: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering,

[1] *mocking*. Or 'playing.'

Digitized by Google

and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men: "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, "My father!" and he said, "Here am I, my son." And he said: "Behold the fire and the wood: but where is the lamb for a burnt offering?" And Abraham said: "My son, God will provide himself a lamb for a burnt offering."

So they went both of them together, and they came to the place which God had told him of. And Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, "Abraham, Abraham!" and he said, "Here am I." And he said: "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by its horns: and Abraham went and took the ram, and offered it up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, "In the mount of the Lord it shall be seen."

And the angel of the Lord called unto Abraham out of heaven the second time, and said: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

Digitized by Google

The Burial of Sarah (Gen. xxiii.). And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth,[1] saying: "I am a stranger and a sojourner with you. Give me a possession of a burying place with you, that I may bury my dead out of my sight." And the children of Heth answered Abraham, saying unto him: "Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying: "If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you." And Ephron was sitting among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying: "Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee: in the presence of the sons of my people give I it thee: bury thy dead."

And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying: "But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there." And Ephron answered Abraham, saying unto him: "My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead." And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels[2] of silver, current money with the merchant.

And the field of Ephron, which was in Machpelah, which was before Mamre,—the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round

[1] *sons of Heth.* The Hittites. [2] *shekels.* See note, p. 281.

Digitized by Google

about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre.

The Winning of Rebekah for Isaac (Gen. xxiv.; xxv. 5–10). And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had: "Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."

And the servant said unto him: "Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?" And Abraham said unto him: "Beware thou that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again." And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.[1] And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said: "O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water. Let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink

[1] *city of Nahor.* Haran.

Digitized by Google

also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master."

And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her. And she went down to the well, and filled her pitcher, and came up; and the servant ran to meet her, and said: "Let me, I pray thee, drink a little water of thy pitcher." And she said, "Drink, my lord:" and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said: "I will draw water for thy camels also, until they have done drinking." And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said: "Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?" And she said unto him: "I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor." She said moreover unto him: "We have both straw and provender enough, and room to lodge in." And the man bowed down his head, and worshipped the Lord. And he said: "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth. I being in the way, the Lord led me to the house of my master's brethren." And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the man unto me;" that he came unto the man; and behold, he stood by the camels at the well. And he said: "Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels."

And the man came into the house: and he ungirded his camels,

Digitized by Google

and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said: "I will not eat, until I have told mine errand." And he said, "Speak on." And he said:

"I am Abraham's servant; and the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son. And before I had done speaking in mine heart, behold Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly

Digitized by Google

with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered and said: "The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night.

And they rose up in the morning, and he said: "Send me away unto my master." And her brother and her mother said: "Let the damsel abide with us a few days, at the least ten; after that she shall go." And he said unto them: "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master." And they said: "We will call the damsel, and enquire at her mouth." And they called Rebekah, and said unto her, "Wilt thou go with this man?" And she said, "I will go." And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her: "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant: "What man is this that walketh in the field to meet us?" And the servant had said, "It is my master:" therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Digitized by Google

And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

2. Jacob

Birth of Esau and Jacob (Gen. xxv. 21–28). And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said: "If it be so, why am I thus?" And she went to enquire of the Lord. And the Lord said unto her:

"Two nations are in thy womb,
And two manner of people shall be separated from thy bowels;
And the one people shall be stronger than the other people;
And the elder shall serve the younger."

And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was three-score years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

Esau Sells his Birthright (Gen. xxv. 29–34). And Jacob sod [1] pottage: and Esau came from the field, and he was faint.

[1] *sod.* 'Seethed,' boiled.

Digitized by Google

And Esau said to Jacob: "Feed me, I pray thee, with that same red pottage; for I am faint:" therefore was his name called Edom.[1] And Jacob said, "Sell me this day thy birthright." [2] And Esau said: "Behold, I am at the point to die: and what profit shall this birthright do to me?" And Jacob said, "Swear to me this day;" and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

The Promises Renewed to Isaac (Gen. xxvi. 1–5, 12–17, 23–25, 34, 35). And there was a famine in the land, beside the first famine that was in the days of Abraham.[3] And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said: "Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him, and the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds and great store of servants. And the Philistines envied him; for all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac: "Go from us; for thou art much mightier than we." And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said: "I am the God of Abraham thy father: fear not, for I am with thee, and will bless

[1] *Edom.* Red.

[2] *birthright.* This was valued as conferring both a better position in the family, and a larger share of the inheritance.

[3] See note, p. 17.

Digitized by Google

thee, and multiply thy seed for my servant Abraham's sake." And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite; which were a grief of mind unto Isaac and to Rebekah.

The Blessing of Jacob (Gen. xxvii. 1–40). And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him; "My son:" and he said unto him, "Behold, here am I." And he said: "Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die."

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying: "Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savory meat, that I may eat, and bless thee before the Lord before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

And Jacob said to Rebekah his mother: "Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing." And his mother said unto him: "Upon me be thy curse, my son: only obey my voice, and go fetch me them."

And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats

Digitized by Google

upon his hands, and upon the smooth of his neck: and she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, "My father." And he said: "Here am I; who art thou, my son?" And Jacob said unto his father: "I am Esau thy firstborn. I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me." And Isaac said unto his son: "How is it that thou hast found it so quickly, my son?" And he said, "Because the Lord thy God brought it to me." And Isaac said unto Jacob: "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not." And Jacob went near unto Isaac his father; and he felt him, and said: "The voice is Jacob's voice, but the hands are the hands of Esau." And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, "Art thou my very son Esau?" And he said, "I am." And he said: "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee." And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him: "Come near now, and kiss me, my son." And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,

"See, the smell of my son
Is as the smell of a field which the Lord hath blessed:
Therefore God give thee of the dew of heaven,
And the fatness of the earth,
And plenty of corn and wine:
Let people serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be he that blesseth thee."

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savory meat, and brought it unto his father, and said unto his father: "Let my father

Digitized by Google

arise, and eat of his son's venison, that thy soul may bless me." And Isaac his father said unto him, "Who art thou?" And he said, "I am thy son, thy firstborn Esau." And Isaac trembled very exceedingly, and said: "Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed."

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father: "Bless me, even me also, O my father." And he said: "Thy brother came with subtlety, and hath taken away thy blessing." And he said: "Is not he rightly named Jacob? for he hath supplanted me these two times:[1] he took away my birthright; and behold, now he hath taken away my blessing." And he said, "Hast thou not reserved a blessing for me?" And Isaac answered and said unto Esau: "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?" And Esau said unto his father: "Hast thou but one blessing, my father? bless me, even me also, O my father." And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him:

"Behold, thy dwelling shall be the fatness of the earth,
And of the dew of heaven from above;
And by thy sword shalt thou live,
And shalt serve thy brother.
And it shall come to pass when thou shalt have the dominion,
That thou shalt break his yoke from off thy neck."[2]

Jacob's Flight (Gen. xxvii. 41–xxix. 12). And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart: "The days of mourning for my father are at hand; then will I slay my brother Jacob." And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him: "Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my

[1] In the Hebrew a play on the word 'Jacob' gives 'supplant.'

[2] The Edomites were subjected by David (p. 283), but in the reign of Joram, king of Judah, they made a successful revolt.

Digitized by Google

voice; and arise, flee thou to Laban my brother, to Haran; and tarry with him a few days, until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?" [1]

And Rebekah said to Isaac: "I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

And Isaac called Jacob, and blessed him, and charged him, and said unto him: "Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying: "Thou shalt not take a wife of the daughters of Canaan;" and that Jacob obeyed his father and his mother, and was gone to Padan-aram; and Esau seeing that the daughters of Canaan pleased not Isaac his father; then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall

[1] After killing Jacob, Esau would have to flee from the blood-avenger.

Digitized by Google

be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

And Jacob awaked out of his sleep, and he said: "Surely the Lord is in this place; and I knew it not." And he was afraid, and said: "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house:[1] and of all that thou shalt give me I will surely give the tenth unto thee."

Then Jacob went on his journey, and came into the land of the people of the east.[2] And he looked, and behold a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place.[3]

And Jacob said unto them, "My brethren, whence be ye?" And they said, "Of Haran are we." And he said unto them,

[1] The veneration of an erect stone or "pillar" as the abode of deity is common among peoples of primitive culture. Pausanias (ix. 38) says: "By all the Greeks [of earlier days] the honors due to images of the gods were paid to unwrought stones," and he mentions a sacred stone at Delphi, upon which oil was poured daily. In parts of India to-day, every village has a fetish stone.

[2] *land . . . east.* That is, Mesopotamia.

[3] *were gathered, rolled, watered, put* in this sentence denote customary action. When a well belonged to two or three families, a stone cover so heavy that it took all their shepherds together to remove it, would prevent any one family from coming and taking more than its share.

Digitized by Google

"Know ye Laban son of Nahor?" And they said, "We know him." And he said unto them, "Is he well?" And they said, "He is well: and behold, Rachel his daughter cometh with the sheep." And he said: "Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them." And they said: "We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep."

And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother,[1] and that he was Rebekah's son: and she ran and told her father.

Jacob and Laban (Gen. xxix. 13–xxxii. 2). And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him: "Surely thou art my bone and my flesh." And he abode with him the space of a month. And Laban said unto Jacob: "Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?" And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favored. And Jacob loved Rachel; and said: "I will serve thee seven years for Rachel thy younger daughter." And Laban said: "It is better that I give her to thee, than that I should give her to another man: abide with me." And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

And Jacob said unto Laban: "Give me my wife, for my days are fulfilled, that I may go in unto her." And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. And

[1] *brother.* Nephew.

Digitized by Google

it came to pass, that in the morning, behold, it was Leah. And he said to Laban: "What is this thou hast done unto me? Did not I serve with thee for Rachel? wherefore then hast thou beguiled me?" And Laban said: "It must not be so done in our country, to give the younger before the firstborn. Fulfil her week,[1] and we will give thee this also for the service which thou shalt serve with me yet seven other years." And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren. And Leah conceived, and bare a son, and she called his name Reuben:[2] for she said: "Surely the Lord hath looked upon my affliction; now therefore my husband will love me." And she conceived again, and bare a son; and said: "Because the Lord hath heard that I was hated, he hath therefore given me this son also:" and she called his name Simeon.[2] And she conceived again, and bare a son; and said: "Now this time will my husband be joined unto me, because I have borne him three sons:" therefore was his name called Levi.[2] And she conceived again, and bare a son: and she said, "Now will I praise the Lord:" therefore she called his name Judah;[2] and left bearing.

And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, "Give me children, or else I die." And Jacob's anger was kindled against Rachel: and he said: "Am I in God's stead, who hath withheld from thee the fruit of the womb?" And she said: "Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her." And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said: "God hath judged me, and hath also heard my voice, and hath given me a son:" therefore called she his name Dan.[3] And Bilhah Rachel's maid conceived again, and bare Jacob a second son. And Rachel

[1] *week.* The week of wedding festivities.

[2] *Reuben.* 'Behold a son.' *Simeon.* 'Hearing.' *Levi.* 'Joined.' *Judah.* 'Praise.'

[3] *Dan.* 'Judging.'

Digitized by Google

said: "With great wrestlings have I wrestled with my sister, and I have prevailed:" and she called his name Naphtali.[1]

When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said, "A troop cometh:" and she called his name Gad.[1] And Zilpah Leah's maid bare Jacob a second son. And Leah said: "Happy am I, for the daughters will call me blessed:" and she called his name Asher.[1]

And Reuben went in the days of wheat harvest, and found mandrakes[2] in the field, and brought them unto his mother Leah. Then Rachel said to Leah, "Give me, I pray thee, of thy son's mandrakes." And she said unto her: "Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?" And Rachel said, "Therefore he shall lie with thee to-night for thy son's mandrakes." And Jacob came out of the field in the evening, and Leah went out to meet him, and said: "Thou must come in unto me; for surely I have hired thee with my son's mandrakes." And he lay with her that night; and God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said: "God hath given me my hire, because I have given my maiden to my husband:" and she called his name Issachar.[1] And Leah conceived again and bare Jacob the sixth son. And Leah said: "God hath endued me with a good dowry; now will my husband dwell with me, because I have borne him six sons:" and she called his name Zebulun.[1] And afterwards she bare a daughter, and called her name Dinah.

And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, "God hath taken away my reproach:" and she called his name Joseph;[3] and said, "The Lord shall add to me another son."

And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban: "Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee." And Laban

[1] *Naphtali.* 'My wrestling.' *Gad.* 'Fortune.' *Asher.* 'Happy.' *Issachar.* 'There is hire.' *Zebulun.* 'Dwelling.'

[2] *mandrakes.* 'Love apples,' the small tomato-like fruit of *Mandragora vernalis*, supposed to promote fertility.

[3] *Joseph.* Either 'He will add,' or 'Taking away.'

Digitized by Google

said unto him: "I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake." And he said: "Appoint me thy wages, and I will give it." And he said unto him: "Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?" And he said, "What shall I give thee?" And Jacob said: "Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock today, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me." And Laban said, "Behold, I would it might be according to thy word."

And he removed that day the he goats that were ring-streaked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Jacob:[1] and Jacob fed the rest of Laban's flocks.

But Jacob took him rods of green poplar, and of the almond and plane-tree; and peeled white streaks in them, and made the white appear which was in the rods. And he set the rods which he had peeled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstreaked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstreaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the

[1] Laban's purpose was evidently to prevent Jacob's animals from breeding any more spotted ones in his flock.

Digitized by Google

rods. But when the cattle were feeble, he put them not in: so the feebler were Laban's and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses. And he heard the words of Laban's sons, saying: "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory."

And Jacob beheld the countenance of Laban, and behold, it was not toward him as before. And the Lord said unto Jacob: "Return unto the land of thy fathers, and to thy kindred; and I will be with thee." And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them: "I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstreaked shall be thy hire; then bare all the cattle ringstreaked. Thus God hath taken away the cattle of your father, and given them to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstreaked, speckled, and grisled. And the angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstreaked, speckled, and grisled: for I have seen all that Laban doeth unto thee. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred."

And Rachel and Leah answered and said unto him: "Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do."

Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land

Digitized by Google

of Canaan. Now Laban was gone to shear his sheep: and Rachel stole the images [1] that were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river,[2] and set his face toward the mount Gilead. And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, "Take heed that thou speak not to Jacob either good or bad."

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob: "What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp, and hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?"

And Jacob answered and said to Laban: "Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee." For Jacob knew not that Rachel had stolen them.

And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture,[3] and sat upon them. And Laban searched all the tent,

[1] *images.* Teraphim, or images popularly revered as a kind of household gods (somewhat as the Latin 'penates'), and as affording oracles. See also p. 243.

[2] *the river.* Euphrates.

[3] *camel's furniture.* The basket-seat with which a camel was saddled.

Digitized by Google

but found them not. And she said to her father: "Let it not displease my lord that I cannot rise up before thee: for the custom of women is upon me." And he searched, but found not the images.

And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban: "What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was: in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight."

And Laban answered and said unto Jacob: "These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee."

And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, "Gather stones;" and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegar-sahadutha:[1] but Jacob called it Galeed.[1] And Laban said; "This heap is a witness between me and thee this day." Therefore was the name of it called Galeed; and Mizpah;[2] for he said: "The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my

[1] *Jegar-sahadutha* is Aramaic, and *Galeed*, Hebrew, for 'Heap of Witness.' The incident was later regarded as a settlement of the boundary point between Aram or Syria and Israel. [2] *Mizpah*. 'Place of outlook.'

Digitized by Google

daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee."

And Laban said to Jacob: "Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us."

And Jacob sware by the Fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, "This is God's host:" and he called the name of that place Mahanaim.[1]

Meeting of Jacob and Esau (Gen. xxxii. 3–xxxiii. 17). And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying: "Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight."

And the messengers returned to Jacob, saying: "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him." Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; and said: "If Esau come to the one company, and smite it, then the other company which is left shall escape." And Jacob said: "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for

[1] *Mahanaim.* 'Companies.'

Digitized by Google

I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants: "Pass over before me, and put a space betwixt drove and drove." And he commanded the foremost, saying: "When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and behold, also he is behind us." And so commanded he the second, and the third, and all that followed the droves, saying: "On this manner shall ye speak unto Esau when ye find him; and say ye moreover, Behold, thy servant Jacob is behind us." For he said: "I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me." So went the present over before him: and himself lodged that night in the company.

And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, "Let me go, for the day breaketh." And he said, "I will not let thee go, except thou bless me." And he said unto him, "What is thy name?" And he said, "Jacob." And he said: "Thy name shall be called no more Jacob, but Israel: [1] for as a prince hast thou power with God and with men, and hast prevailed."

And Jacob asked him, and said, "Tell me, I pray thee, thy name." And he said, "Wherefore is it that thou dost ask after

[1] *Israel.* 'Perseverer with God.'

Digitized by Google

my name?" And he blessed him there. And Jacob called the name of the place Peniel,[1] — "for I have seen God face to face, and my life is preserved." And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, "Who are those with thee?" And he said, "The children which God hath graciously given thy servant." Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

And he said: "What meanest thou by all this drove which I met?" And he said: "These are to find grace in the sight of my lord." And Esau said: "I have enough, my brother; keep that thou hast unto thyself." And Jacob said: "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough." And he urged him, and he took it. And he said: "Let us take our journey, and let us go, and I will go before thee." And he said unto him: "My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir." And Esau said: "Let me now leave with thee some

[1] *Peniel.* 'Face of God.'

Digitized by Google

of the folk that are with me." And he said: "What needeth it? let me find grace in the sight of my lord." So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.[1]

Dinah and Shechem (Gen. xxxiii. 17–xxxiv. 31). And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.[1]

And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, "Get me this damsel to wife." And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his cattle in the field: and Jacob held his peace until they were come.

And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel [2] in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying: "The soul of my son Shechem longeth for your daughter: I pray you give her him to wife; and make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein." And Shechem said unto her father and unto her brethren: "Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife."

[1] *Succoth*. 'Booths.' *El-elohe-Israel*. 'God is the God of Israel.'

[2] *in Israel*. The writer uses here an expression of a later age than that of the patriarchal family.

Digitized by Google

And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: "We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: but in this will we consent unto you: If ye will be as we be, that every male of you be circumcised, then will we give our daughters unto you, and we will take your daughters to us; and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone."

And their words pleased Hamor, and Shechem Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter. And he was more honorable than all the house of his father.

And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying: "These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Shall not their cattle and their substance and every beast of theirs be ours? Only let us consent unto them, and they will dwell with us."

And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

And Jacob said to Simeon and Levi: "Ye have troubled me to make me to stink among the inhabitants of the land, among the

Digitized by Google

Canaanites and the Perizzites. And I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house." And they said, "Should he deal with our sister as with an harlot?"

Experiences in Canaan (Gen. xxxv. 1–7, 14, 16–22, 27–29; xxxvi. 6–8). And God said unto Jacob: "Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." Then Jacob said unto his household, and to all that were with him: "Put away the strange [1] gods that are among you, and be clean, and change your garments. And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." And they gave unto Jacob all the strange gods which were in their hand, and all their earrings [2] which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him. And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother. And Jacob set up a pillar in the place where he had talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor. And it came to pass, when she was in hard labor, that the midwife said unto her: "Fear not; thou shalt have this son also." And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni: [3] but his father called him Benjamin.[4] And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

And Israel journeyed, and spread his tent beyond the tower of

[1] *strange*. Foreign.
[2] The earrings were doubtless those worn as charms.
[3] *Ben-oni*. 'Son of my sorrow.' [4] *Benjamin*. 'Son of my right hand.'

Digitized by Google

Edar. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it.

And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

And Esau took his wives, and his sons and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. Thus dwelt Esau in mount Seir: Esau is Edom.

3. Joseph

Joseph Sold into Egypt (Gen. xxxvii.). And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.[1] And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them: "Hear, I pray you, this dream which I have dreamed: for behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf." And his brethren said to him: "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said: "Behold, I have dreamed a dream more; and behold,

[1] *coat. . . colors.* Perhaps more correctly: "a long tunic with sleeves."

Digitized by Google

the sun and the moon and the eleven stars made obeisance to me." And he told it to his father, and to his brethren: and his father rebuked him, and said unto him: "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph: "Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them." And he said to him, "Here am I." And he said to him: "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and behold, he was wandering in the field: and the man asked him, saying, "What seekest thou?" And he said: "I seek my brethren; tell me, I pray thee, where they feed their flocks." And the man said: "They are departed hence; for I heard them say, Let us go to Dothan."

And Joseph went after his brethren, and found them in Dothan.[1] And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another: "Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."

And Reuben heard it, and he delivered him out of their hands; and said, "Let us not kill him." And Reuben said unto them: "Shed no blood, but cast him into this pit[2] that is in the wilderness, and lay no hand upon him;" that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it.

And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh,

[1] *Dothan*, twelve miles north of Shechem, was on the caravan route between Syria and Egypt.

[2] *pit*. A bottle-shaped cistern, usually dry before the season of rain, such as are still found in the region of Dothan.

Digitized by Google

going to carry it down to Egypt. And Judah said unto his brethren: "What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh." And his brethren were content; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver:[1] and they brought Joseph into Egypt.

And Reuben returned unto the pit; and behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said: "The child is not; and I, whither shall I go?" And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said:

"This have we found: know now whether it be thy son's coat or no." And he knew it, and said: "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces." And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, "For I will go down into the grave unto my son mourning." Thus his father wept for him.

Joseph and Potiphar's Wife (Gen. xxxix.). And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh,[2] captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat.

[1] *twenty pieces of silver.* About twelve dollars.

[2] *Pharaoh.* The Egyptian king's title, not his name. It originally meant 'Great House.' Cf. 'Sublime Porte,' 'Mikado.'

Digitized by Google

And Joseph was a goodly person, and well favored And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, "Lie with me." But he refused, and said unto his master's wife: "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?" And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, "Lie with me:" and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying: "See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out." And she laid up his garment by her, until his lord came home. And she spake unto him, according to these words, saying: "The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out."

And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, "After this manner did thy servant to me;" that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.[1] But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to

[1] In the Egyptian "Tale of the Two Brothers" (c. 1180 B. C.), an elder brother, his wife, and his younger brother, play the parts of Potiphar, his wife, and Joseph.

Digitized by Google

any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

Joseph as Interpreter of Dreams (Gen. xl. 1 – xli. 45). And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, "Wherefore look ye so sadly to-day?" And they said unto him: "We have dreamed a dream, and there is no interpreter of it." And Joseph said unto them: "Do not interpretations belong to God? tell me them, I pray you."

And the chief butler told his dream to Joseph, and said to him: "In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

And Joseph said unto him: "This is the interpretation of it: The three branches are three days. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon."

When the chief baker saw that the interpretation was good,

Digitized by Google

he said unto Joseph: "I also was in my dream, and behold, I had three white baskets on my head. And in the uppermost basket there was of all manner of bakemeats[1] for Pharaoh; and the birds did eat them out of the basket upon my head." And Joseph answered and said: "This is the interpretation thereof: The three baskets are three days. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand. But he hanged the chief baker; as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

And it came to pass at the end of two full years, that Pharaoh dreamed; and behold, he stood by the river. And behold, there came up out of the river seven well favored kine[2] and fatfleshed; and they fed in a meadow. And behold, seven other kine came up after them out of the river, ill favored and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favored and leanfleshed kine did eat up the seven well favored and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time. And behold, seven ears of corn came up upon one stalk, rank and good. And behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians[3] of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying: "I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one

[1] *bakemeats.* Confectionery.

[2] *Kine.* Cows; — for *kyen*, formed like *oxen* from the Old English *cȳ* pl. of *cū*, cow.

[3] *magicians.* The scribes, composing the literary caste of Egypt. They were learned in the interpretation of dreams, omens, and the signs in the heavens.

Digitized by Google

night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph: "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it." And Joseph answered Pharaoh, saying: "It is not in me: God shall give Pharaoh an answer of peace." And Pharaoh said unto Joseph: "In my dream, behold, I stood upon the bank of the river: and behold, there came up out of the river seven kine, fatfleshed and well favored; and they fed in a meadow: and behold, seven other kine came up after them, poor and very ill favored and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored, as at the beginning. So I awoke. And I saw in my dream, and behold, seven ears came up in one stalk, full and good: and behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them. And the thin ears devoured the seven good ears. And I told this unto the magicians; but there was none that could declare it to me."

And Joseph said unto Pharaoh: "The dream of Pharaoh is one. God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be

Digitized by Google

known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt: that the land perish not through the famine."

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants: "Can we find such a one as this is, a man in whom the spirit of God is?" And Pharaoh said unto Joseph: "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."

And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt." And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, "Bow the knee:" and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph: "I am Pharaoh,[1] and without thee shall no man lift up his hand or foot in all the land of Egypt." And Pharaoh called Joseph's name Zaphnath-paaneah;[2] and he gave him to wife Asenath the daughter of Poti-pherah priest of On.[3]

Joseph as Governor of Egypt (Gen. xli. 46–57). And Joseph was thirty years old when he stood before Pharaoh king of

[1] This Pharaoh was perhaps one of the later Hyksôs kings, Asiatic (perhaps Beduin) invaders who held Egypt for about 100 years — until about 1600 B. C.

[2] *Zaphnath-paaneah.* 'God spake, and he came into life.'

[3] *On.* The native name of Heliopolis, seven miles north-east of the modern Cairo. It was the center of the worship of Ra, the sun-god. "Cleopatra's Needle," in Central Park, New York, was originally one of the obelisks erected here in front of the great temple of Ra, by Thutmose III. (1479–1447 B. C.).

Digitized by Google

Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the first-born Manasseh [1] — "For God," said he, "hath made me forget all my toil, and all my father's house," and the name of the second called he Ephraim' — "For God hath caused me to be fruitful in the land of my affliction."

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread. And Pharaoh said unto all the Egyptians: "Go unto Joseph; what he saith to you, do." And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.[2]

Joseph Reunited to his Brothers (Gen. xlii.1–xlvii. 26). Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, "Why do ye look one upon another?" And he said: "Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die." And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, — "Lest peradventure mischief befall him."

And the sons of Israel came to buy corn among those that came, for the famine was in the land of Canaan. And Joseph

[1] *Manasseh.* 'Forgetting.' *Ephraim.* 'Fruitful.'

[2] Two inscriptions, one of the 12th, the other of the 17th dynasty (the latter being perhaps the time of Joseph) mention disbursements of food in years of famine, which have repeatedly occurred when the Nile fails to overflow.

Digitized by Google

was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, "Whence come ye?" And they said, "From the land of Canaan to buy food."

And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them: "Ye are spies; to see the nakedness of the land ye are come." And they said unto him: "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies." And he said unto them: "Nay, but to see the nakedness of the land ye are come." And they said: "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not." And Joseph said unto them: "That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies."

And he put them all together into ward three days. And Joseph said unto them the third day: "This do, and live; for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die."

And they did so. And they said one to another: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." And Reuben answered them, saying: "Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required." And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Digitized by Google

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence.

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for behold, it was in his sack's mouth. And he said unto his brethren: "My money is restored; and lo, it is even in my sack:" and their heart failed them, and they were afraid, saying one to another, "What is this that God hath done unto us?"

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying: "The man who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men: we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land."

And it came to pass as they emptied their sacks, that behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them: "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me." And Reuben spake unto his father, saying: "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again." And he said: "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food." And Judah spake unto him, saying: "The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother

Digitized by Google

with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you." And Israel said: "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" And they said: "The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?"

And Judah said unto Israel his father: "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time." And their father Israel said unto them: "If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved."

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them he said to the ruler of his house: "Bring these men home, and slay, and make ready; for these men shall dine with me at noon." And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said: "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses." And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said: "O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened

Digitized by Google

our sacks, and behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks." And he said: "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon, for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said: "Is your father well, the old man of whom ye spake? Is he yet alive?" And they answered: "Thy servant our father is in good health, he is yet alive." And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother, of whom ye spake unto me?" And he said, "God be gracious unto thee, my son." And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, "Set on bread." And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.[1] And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marvelled one at another. And he took and sent messes[2] unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying: "Fill the men's sacks with food, as much as they can carry, and put

[1] Herodotus mentions that they would not use a Greek's knife or cooking utensil, lest it had been used to dress the flesh of a cow, the animal sacred to Isis.

[2] *messes.* Portions sent to guests as a special mark of attention. At an Egyptian feast, the guests sat, not around a table, but in rows of chairs facing a sideboard, from which the viands were served to them.

Digitized by Google

every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money." And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward: "Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? [Wherefore stole ye the silver cup?][1] Is not this it in which my lord drinketh, and whereby indeed he divineth?[2] ye have done evil in so doing."

And he overtook them, and he spake unto them these same words. And they said unto him: "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen." And he said: "Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless." Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them: "What deed is this that ye have done? wot ye not that such a man as I can certainly divine?" And Judah said: "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's servants, both we, and he also with whom the cup is found." And he said: "God forbid that I should do so: but the man in

[1] This sentence is missing in the Hebrew, but is preserved in the Greek, Syriac, and Latin versions.

[2] *divineth*. Viz. by pouring in water, and then throwing in gold, silver, or gems, and watching the movements or appearances in the water; — the practice called *hydromancy*.

Digitized by Google

whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

Then Judah came near unto him, and said: "Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father."

Then Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the

Digitized by Google

Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren: "I am Joseph; doth my father yet live?" And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said: "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing[1] nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph: "Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father,

[1] *earing*. Verbal noun of the obsolete *ear*, plow.

Digitized by Google

and come. Also regard not your stuff; for the good of all the land of Egypt is yours."

And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed: and he said unto them, "See that ye fall not out by the way."[1] And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying: "Joseph is yet alive, and he is governor over all the land of Egypt." And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said: "It is enough; Joseph my son is yet alive: I will go and see him before I die." And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob." And he said, "Here am I." And he said: "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."[2] And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, and his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were

[1] *fall out by the way.* Reproach one another for their past treatment of Joseph.

[2] *put his hand,* etc. — that is, as a last office to the dead.

Digitized by Google

threescore and six; and the sons of Joseph, which were borne him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph: "Now let me die, since I have seen thy face, because thou art yet alive."

And Joseph said unto his brethren, and unto his father's house: "I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen, for every shepherd is an abomination unto the Egyptians."

Then Joseph came and told Pharaoh, and said: "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen." And he took some of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, "What is your occupation?" And they said unto Pharaoh, "Thy servants are shepherds, both we, and also our fathers." They said moreover unto Pharaoh: "For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen." [1] And Pharaoh spake unto Joseph, saying: "Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell. In the land of Goshen let them dwell;

[1] *land of Goshen.* A fertile low-lying district from the east of the Nile Delta to the Isthmus of Suez. "A letter of a frontier official," dated in the reign of Ramses II.'s successor [Merneptah — see note p. 87], tells of passing a body of Edomite Beduin through a fortress in the Wady Tumilât, that they might pasture their herds by the pools of Pithom as the Hebrews had done in the days of Joseph." J. H. Breasted: *History of the Ancient Egyptians*, p. 316.

Digitized by Google

and if thou knowest any men of activity among them, then make them rulers over my cattle."

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, "How old art thou?" And Jacob said unto Pharaoh: "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." And Jacob blessed Pharaoh, and went out from before Pharaoh.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses,[1] as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said: "Give us bread: for why should we die in thy presence? for the money faileth." And Joseph said: "Give your cattle; and I will give you for your cattle, if money fail." And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him: "We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands. Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate."

And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine pre-

[1] *land of Rameses.* Goshen, in which Ramses II. (see note, p. 80) built cities and often resided. The name is used here by anticipation.

Digitized by Google

vailed over them: so the land became Pharaoh's. And as for the people, he made bondmen of them from one end of the borders of Egypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.[1]

Then Joseph said unto the people: "Behold, I have bought you this day and your land for Pharaoh. Lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones." And they said: "Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants." And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

Jacob's Blessing and Death (Gen. xlvii. 27–xlviii. 22; xlix 1, 28–33; l. 1–14). And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him: "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place." And he said, "I will do as thou hast said." And he said, "Swear unto me." And he sware unto him. And Israel bowed himself upon the bed's head.

And it came to pass after these things, that one told Joseph, 'Behold, thy father is sick:" and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, "Behold, thy son Joseph cometh unto thee;" and Israel strengthened himself, and sat upon the bed. And Jacob said

[1] Sepulchral inscriptions show that between the 12th and the 18th dynasties — that is, within the Hyksos period — the landed estates had passed from the nobles and the governors of nomes (districts) to the crown and the great temples.

Digitized by Google

unto Joseph: "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance."

And Israel beheld Joseph's sons, and said, "Who are these?" And Joseph said unto his father, "They are my sons, whom God hath given me in this place." And he said: "Bring them, I pray thee, unto me, and I will bless them." Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph: "I had not thought to see thy face: and lo, God hath shewed me also thy seed." And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father: "Not so, my father: for this is the firstborn; put thy right hand upon his head." And his father refused, and said: "I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." And he

Digitized by Google

blessed them that day, saying:—"In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh:" and he set Ephraim before Manasseh. And Israel said unto Joseph: "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

And Jacob called unto his sons, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them: "I am to be gathered unto my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth."

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying: "If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again." And Pharaoh said: "Go up, and bury thy father, according as he made thee swear."

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And they came to the

Digitized by Google

threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous mourning to the Egyptians:" wherefore the name of it was called Abel-mizraim,[1] which is beyond Jordan. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

The Later Days of Joseph (Gen. l. 15–26). And when Joseph's brethren saw that their father was dead, they said: "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him." And they sent a messenger unto Joseph, saying: "Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father." And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, "Behold, we be thy servants." And Joseph said unto them: "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones." And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren: "I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." And Joseph took an oath of the children of Israel, saying: "God will surely visit you, and ye shall carry up my bones from hence." So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

[1] *Abel-mizraim.* 'Mourning of Egypt'; properly 'Meadow of Egypt.'

Digitized by Google

III

THE EXODUS

Increase of the Israelites (Ex. i. 7–22). And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people: "Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities,[1] Pithom and Raamses. But the more they afflicted them, the



Ramses II in his Youth

[1] *treasure cities.* Cities for storing grain, probably in order to supply Egyptian troops at the eastern frontier. Excavations in 1883 have identified the ruins of Pithom. The city was enclosed by a huge square brick wall, and contained a temple and numerous rectangular brick chambers, which could be filled with grain from the top. Raamses has probably been located (by Professor Petrie, in 1906) eight miles southeast of Pithom. Since Ramses II (about 1292-1225 B. C.) is named in inscriptions as the founder of Pithom, he is generally thought to be the Pharaoh of the Oppression. A campaign record of his, however, gives *Aseru* as the name of a district about where the book of Joshua locates the tribe of Asher. This fact, together with the occurrence in a still earlier inscription of *Jacob-el* and *Joseph-el* as Canaanite town-names, and the mention of a Canaanite people *Ysiraal* in an inscription of Ramses II's successor, has raised the question whether it may not have been only a part of the Israelite clan that was in Egypt. The mummy of Ramses II was found near Karnak in 1881.

Digitized by Google

more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.

And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: and he said: "When ye do the office of a midwife to the Hebrew women, and see them upon the birth-stool; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live." But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them: "Why have ye done this thing, and have saved the men children alive?" And the midwives said unto Pharaoh: "Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them." Therefore God dealt well with the midwives; and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them households. And Pharaoh charged all his people, saying: "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

The Youth of Moses (Ex. ii.). And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children." Then said his sister to Pharaoh's daughter: "Shall I go and call to thee a

Digitized by Google

nurse of the Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter said to her, "Go." And the maid went and called the child's mother. And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, — "Because I drew him out of the water." [1]

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, "Wherefore smitest thou thy fellow?" And he said: "Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?" And Moses feared, and said, "Surely this thing is known."

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian. And he sat down by a well. Now the priest of Midian [2] had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, "How is it that ye are come so soon today?" And they said: "An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock." And he said unto his daughters: "And where is he? why is it that ye have left the man? call him, that he may eat bread." And Moses was content to dwell with the man, and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: [3] — for he said, "I have been a stranger in a strange land."

[1] The writer regards the name as derived from the Heb. *māshāh*, 'to draw out.'

[2] *priest of Midian.* The chief of a nomadic clan, such as that of the Midianites, would in early times perform priestly functions. There is some uncertainty as to the name of Moses' father-in-law. See pp. 83, 111, 115.

[3] *Gershom.* 'A sojourner there.'

Digitized by Google

And it came to pass in process of time,[1] that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.



Early Egyptian Representation of a Semitic Captive among Slaves Tilling the Field

Moses' Call (Ex. iii. 1–iv. 17). Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.[2] And the angel of the Lord[3] appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said: "I will now turn aside, and see this great sight, why the bush is not burnt." And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses." And he said, "Here am I." And he said: "Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moreover he said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face: for he was afraid to look upon God.

And the Lord said: "I have surely seen the affliction of my

[1] *in process of time.* Lit., 'after those many days' — possibly referring to the fact that Ramses II reigned 67 years.

[2] *Horeb.* See note, p. 102.

[3] *angel of the Lord.* Here, as in several other passages (see pp. 24, 192), the "angel of the Lord" proves to be not a messenger from the Lord, but a manifestation of Jehovah himself. Even in these cases, however, the angel sometimes speaks rather as representing God than as God in person, — as if the fact of manifestation itself created a distinction between the spiritual Deity and the physical apparition.

Digitized by Google

people, which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

And Moses said unto God: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And he said: "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." And Moses said unto God: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" And God said unto Moses, "I AM THAT I AM:" and he said: "Thus shalt thou say unto the children of Israel, I AM [1] hath sent me unto you."

And God said moreover unto Moses: "Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt. And I have said, I will bring you up out of the affliction of Egypt, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and

[1] *I Am.* The name of the God of Israel is written in Hebrew *Jhvh*, without the vowels. The Jews of later times considered it too sacred to be spoken, and in reading replaced it with the word *Adônâi*, 'Lord.' Its true pronunciation — probably 'Yah-weh' — thus became lost. In the 16th century the vowels of Adonai were added to Jhvh, giving it the familiar but artificial form *Jehovah*. The word is in this passage regarded as derived from the verb *hâwâh*, 'to be.'

Digitized by Google

smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favor in the sight of the Egyptians: and it shall come to pass that, when ye go, ye shall not go empty; but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment. And ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."

And Moses answered and said: "But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." And the Lord said unto him, "What is that in thine hand?" And he said, "A rod." And he said, "Cast it on the ground." And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses: "Put forth thine hand, and take it by the tail," (and he put forth his hand, and caught it, and it became a rod in his hand) "that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."

And the Lord said furthermore unto him, "Put now thine hand into thy bosom." And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, "Put thine hand into thy bosom again." And he put his hand into his bosom again; and plucked it out of his bosom, and behold, it was turned again as his other flesh; — "and it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

And Moses said unto the Lord: "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." And the Lord said unto him: "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." And he said: "O my Lord, send, I pray thee, by the hand of him whom [soever else] thou wilt send." And the anger of the Lord was kindled

Digitized by Google

against Moses, and he said: "Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs."

Mission of Moses and Aaron (Ex. iv. 18–20, 24–26, 21–23, 27–31; v.; vi. 1–4, 9–12; vii. 1, 2, 7–13). And Moses went and returned to Jethro his father in law, and said unto him: "Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive." And Jethro said to Moses, "Go in peace." And the Lord said unto Moses in Midian: "Go, return into Egypt; for all the men are dead which sought thy life." And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said: "Surely a bloody husband art thou to me." So he let him go: then she said: — "A bloody husband thou art, because of the circumcision." [1]

And the Lord said unto Moses: "When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn."

And the Lord said to Aaron: "Go into the wilderness to meet Moses." And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had com-

[1] Zipporah's act is designed to appease Jehovah by conforming to the rite of circumcision. The story is curious in this place, and has been explained as a fragment, more ancient than the account of circumcision in Genesis, intended as the first instance of applying circumcision to infants. The rite was common to a number of peoples in Asia and Africa, but was customarily performed at the marriage period.

Digitized by Google

manded him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

And afterward Moses and Aaron went in, and told Pharaoh [1] "Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." And Pharaoh said: "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go." And they said: "The God of the Hebrews hath met with us. Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword." And the king of Egypt said unto them: "Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens." And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying: "Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words."



Merneptah. Granite Bust from his Temple at Thebes

And the taskmasters of the people went out, and their officers,

[1] *Pharaoh.* Ramses II was succeeded by Merneptah (about 1225–1215 B. C.), who is therefore thought to have been the Pharaoh of the Exodus. The following verse, however, occurs in a song dating from his reign, and celebrating his triumphs in Palestine:

"Israel is desolated, her seed is not."

Digitized by Google

and they spake to the people, saying: "Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished." So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying: "Fulfil your works, your daily tasks, as when there was straw." And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded: "Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?" Then the officers of the children of Israel came and cried unto Pharaoh, saying: "Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants are beaten; but the fault is in thine own people." But he said: "Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks."

And the officers of the children of Israel did see that they were in evil case, after it was said: "Ye shall not minish aught from your bricks of your daily task." And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them: "The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." And Moses returned unto the Lord, and said: "Lord, wherefore hast thou so evil intreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all."

Then the Lord said unto Moses: "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." And God spake unto Moses, and said unto him: "I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel

Digitized by Google

bondage. And the Lord spake unto Moses, saying: "Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land." And Moses spake before the Lord, saying: "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?"

And the Lord said unto Moses: "See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land."

And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the Lord spake unto Moses and unto Aaron, saying: "When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent." And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers. Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, that he hearkened not unto them; as the Lord had said.

The Ten Plagues (Ex. vii. 14–18, 20–25; viii.; ix. 1–13, 17, 18, 22–34; x. 3–29; xi. 4–8). And the Lord said unto Moses: "Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood: and the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river."

Digitized by Google

And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. But the magicians of Egypt did in like manner with their enchantments; so that Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the Lord had smitten the river.

And the Lord spake unto Moses: "Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants."

And the Lord spake unto Moses: "Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds." And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. But the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said: "Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." And Moses said unto Pharaoh: "Glory over me:[1] when shall I intreat for thee and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?" And he said, "Tomorrow." And he said: "Be it according to thy word: that thou mayest know that there is none like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and

[1] *Glory over me.* An expression of courtesy toward royalty.

Digitized by Google

from thy servants, and from thy people; they shall remain in the river only." And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

And the Lord said unto Moses: "Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt." And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh: "This is the finger of God:" and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

And the Lord said unto Moses: "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and the houses of the Egyptians shall be full of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: tomorrow shall this sign be."

And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies. And Pharaoh called for Moses and for Aaron, and said: "Go ye, sacrifice to your God in the land." And Moses said: "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians[1] to the Lord our God: lo,

[1] *the abomination of the Egyptians.* That is, animals such as the cow, sacred to Isis, the sacrifice of which would be abhorrent to the Egyptians.

Digitized by Google

shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us." And Pharaoh said: "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me." And Moses said: "Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord." And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Phraaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.

Then the Lord said unto Moses: "Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.[1] And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel." And the Lord appointed a set time, saying, "To-morrow the Lord shall do this thing in the land." And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

And the Lord said unto Moses and unto Aaron: "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh; and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains[2] upon man, and upon beast, throughout all the land of Egypt." And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon

[1] *murrain.* Cattle plague. [2] *blains.* Pustules.

Digitized by Google

beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

And the Lord said unto Moses: "Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now." [1]

And the Lord said unto Moses: "Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt." And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them: "I have sinned this time: the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer." And Moses said unto him: "As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God."

[1] The received version adds here: — "'Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.' He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the Lord left his servants and his cattle in the field."

In the next paragraphs also, it makes the hail smite man and beast. Since the Egyptian cattle have already been spoken of as destroyed by the murrain, some authorities take these verses as representing a distinct tradition of this plague. Others, however, understand that the murrain had destroyed only the cattle that were not housed.

Digitized by Google

And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled.[1] But the wheat and the rye were not smitten, for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

And Moses and Aaron came in unto Pharaoh, and said unto him: "Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me; else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast[2]: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day."

And he turned himself, and went out from Pharaoh. And Pharaoh's servants said unto him: "How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?" And Moses and Aaron were brought again unto Pharaoh: and he said unto them: "Go, serve the Lord your God: but who are they that shall go?" And Moses said: "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord." And he said unto them: "Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you.[3] Not so: go now ye that are men, and serve the Lord; for that ye did desire." And they were driven out from Pharaoh's presence.

And the Lord said unto Moses: "Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left." And Moses stretched forth his rod over the land

[1] *bolled*. Podded. [2] *coast*. Border.
[3] *evil is before you*. That is, you have evil in mind.

Digitized by Google

of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said: "I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only." And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

And the Lord said unto Moses: "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt." And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said: "Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you." And Moses said: "Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither." But the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him: "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die." And Moses said: "Thou hast spoken well, I will see thy face again no more." And Moses said: "Thus saith the Lord, About midnight will I go out into

Digitized by Google

the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of the beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move its tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out." And he went out from Pharaoh in a great anger.

Institution of the Passover (Ex. xii. 21–36). Then Moses called for all the elders of Israel, and said unto them: "Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop,[1] and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

And the people bowed the head and worshipped. And the children of Israel went and did so; as the Lord had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and

[1] *hyssop*. Probably wild marjoram.

Digitized by Google

all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said: "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, "We be all dead men." And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

The Exodus (Ex. xii. 37–39; xiii. 17–22; xiv. 1–16, 19–31; xv. 1–4, 20, 21.) And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude[1] went up also with them; and flocks, and herds even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said: "Lest peradventure the people repent when they see war, and they return to Egypt." But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed[2] out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying: "God will surely visit you; and ye shall carry up my bones away hence with you." And they took their journey from Succoth, and encamped in Etham, in the

[1] *mixed multitude.* That is, the non-Israelites with whom the Hebrews had intermarried, and the children of these marriages.

[2] *harnessed.* R. V., armed.

Digitized by Google

edge of the wilderness. And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire,[1] to give them light; to go by day and night: he took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people.

And the Lord spake unto Moses, saying: "Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord."

And they did so. And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said: "Why have we done this, that we have let Israel go from serving us?" And he made ready his chariot, and took his people with him, and all the chariots of Egypt, for the children of Israel went out with an high hand.[2] But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

And Moses said unto the people: "Fear ye not, stand still, and see the salvation of the Lord, which he will shew you today: for the Egyptians whom ye have seen today, ye shall see

[1] It is customary to-day for a caravan in the Arabian desert to have the leader carry aloft a brazier of coals, so that its smoke by day, and its glow by night, may be a guide to stragglers.

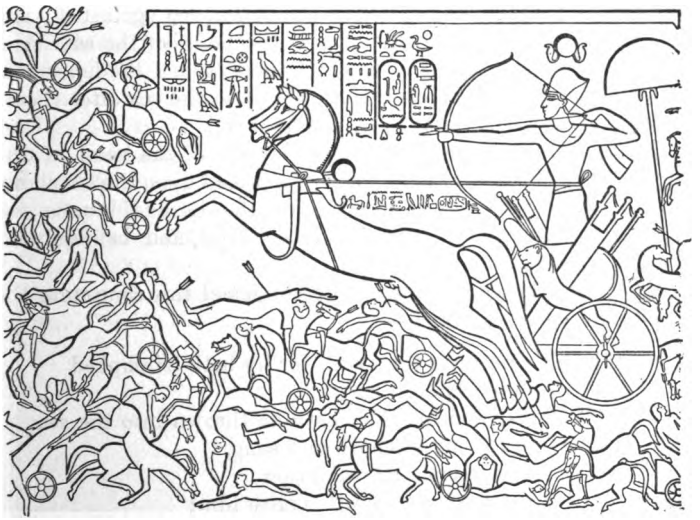
[2] *with a high hand.* Boldly; defiantly.

Digitized by Google

them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

And the Lord said unto Moses: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea."

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud went from



Egyptian Chariot (Ramses II at the Battle of Kadesh)

before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharach's horses, his chariots, and his horsemen.

Digitized by Google

And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And he bound their chariot wheels, that they drave them heavily: so that the Egyptians said: "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." And the Lord said unto Moses: "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen." And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying: —

"I will sing unto the Lord, for he hath triumphed
gloriously:
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
He is my God, and I will praise him;
My father's God, and I will exalt him.
The Lord is a man of war:
Jehovah is his name.
Pharaoh's chariots and his host hath he cast into
the sea."

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them:

"Sing ye to the Lord, for he hath triumphed
gloriously;
The horse and his rider hath he thrown into the sea."

Digitized by Google

The Journey to Sinai (Ex. xv. 22–xvi. 1). So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, "What shall we drink?" And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them, and said: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

Digitized by Google

IV

ISRAEL AT SINAI

The Commandments (Ex. xix. 1–3, 9–20; xx. 1–21; xxiv. 3–xxv. 9; xxxi. 18). In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai; and there Israel camped before the mount.[1] And Moses went up unto God. And the Lord said unto Moses: "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever."

And the Lord said unto Moses: "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. When the trumpet soundeth long, they shall come up to the mount."

So Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people: "Be ready against the third day: come not at your wives." And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trem-

[1] *the mount.* Sinai, which seems to be the same as Horeb, "the mountain of God," is by tradition identified with Jebel Musa near the southern end of the triangular Sinaitic peninsula. Certain recent investigators, however, believe it to have been outside the peninsula, some favoring as the actual site Mt. Serbal, northwest of Jebel Musa; others, a southwestern peak of Mt. Seir. The last-named site would accord with its apparent nearness to Kadesh, and with such passages as:

"Jehovah came from Sinai,
And rose from Seir unto them." — *Deut.* xxxiii. 2.

Digitized by Google

bled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up. And God spake all these words, saying, —

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:[1] thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-

[1] *water under the earth*. See the diagram, p. 2.

Digitized by Google

servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die." And Moses said unto the people: "Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not." And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said: "All the words which the Lord hath said will we do." And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said: "All that the Lord hath said will we do, and be obedient." And Moses took the blood, and sprinkled it on the people, and said: "Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the very heaven for clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

And the Lord said unto Moses: "Come up to me in the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders: "Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them." And

Digitized by Google

Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it in six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

And the Lord spake unto Moses, saying: — "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

"And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood,[1] oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod,[2] and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

[*Here follow detailed instructions for making:* (1) *the* "ark of testimony," *a sacred chest to contain the stone tablets of the law, and to be surmounted by a* "mercy seat," *a symbolic throne for Jehovah with two golden cherubim at its ends;* (2) *the table of shewbread;* (3) *the golden candlestick;* (4) *the tabernacle;* (5) *the altar of burnt offering;* (6) *the curtained enclosure to surround the tabernacle;* (7) *the priestly garments; and* (8) *the altar of incense.*]

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

The Golden Calf (Ex. xxxii.; xxxiii. 4–6). And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him: "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." And Aaron said unto them: "Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring

[1] *shittim wood.* Acacia. [2] *ephod.* See note, p. 214.

Digitized by Google

them unto me." And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said: "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said: "To-morrow is a feast to the Lord." And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses: "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt." And the Lord said unto Moses: "I have seen this people, and behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

And Moses besought the Lord his God, and said: "Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." And the Lord repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses: "There is a noise of war in the camp."

Digitized by Google

And he said: "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear."

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron: "What did this people unto thee, that thou hast brought so great a sin upon them?" And Aaron said: "Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf."

And when Moses saw that the people were broken loose; (for Aaron had let them loose unto their shame among their enemies) then Moses stood in the gate of the camp, and said: "Who is on the Lord's side? let him come unto me." And all the sons of Levi gathered themselves together unto him. And he said unto them: "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor." And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said: "Consecrate yourselves today to the Lord, even every man upon his son; and upon his brother; that he may bestow upon you a blessing this day."

And it came to pass on the morrow, that Moses said unto the people: "Ye have sinned a great sin: and now will I go up unto the Lord; peradventure I shall make an atonement for your sin." And Moses returned unto the Lord, and said: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin — and if not, blot me, I pray thee, out of thy book which thou hast written." And the Lord said unto Moses: "Whosoever hath sinned

Digitized by Google

against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee. Nevertheless in the day when I visit I will visit their sin upon them." And the Lord plagued the people, because they made the calf, which Aaron made.

And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord had said unto Moses: "Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee." And the children of Israel stripped them of their ornaments by the mount Horeb.

Renewal of the Covenant (Ex. xxxiii. 12–23; xxxiv. 1–4, 28–33). And Moses said unto the Lord: "See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people." And he said: "My presence shall go with thee, and I will give thee rest." And he said unto him: "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth." And the Lord said unto Moses: "I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."

And he said: "I beseech thee, shew me thy glory." And he said: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." And he said: "Thou canst not see my face: for there shall no man see me, and live." And the Lord said: "Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand

Digitized by Google

while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

And the Lord said unto Moses: "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed: "Jehovah, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and the fourth generation." And Moses made haste, and bowed his head toward the earth, and worshipped. And he said: "If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance."

And he said: "Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their Asherim:[1] for

[1] (*Asherim*, pl. of *asherah*. A wooden post planted at Canaanite places of worship near the altar of a god. In the Old Testament it is commonly associated with the upright stone (*mazzebah*) that represented a god and served as his altar. See note, p. 169.)

Digitized by Google

thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."

And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone [1] while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a veil on his face.

The Tabernacle (Ex. xxxv. 20, 21; xl. 17, 33; Num. ix. 15–17; Ex. xxxiii. 7–11). And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

[1] *shone.* The Hebrew word here is related to the word for 'horn,' and the Latin Vulgate renders it *cornuta*, 'horned.' This accounts for the early representations of Moses with horns, as in Michael Angelo's statue.

Digitized by Google

And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass, that every one that sought the Lord went out unto the tabernacle of the congregation, which was without the camp.

And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man at his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Jethro's Advice (Ex. xviii.). When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt; then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, and her two sons; of which the name of the one was Gershom; "for," he said, "I have been an alien in a strange land:" and the name of the other was Eliezer;[1] "for the God of my father," said he, "was mine help, and delivered me from the sword of Pharaoh." And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God. And he said unto Moses: "I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her." And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said: "Blessed be the Lord,

[1] *Eliezer.* 'My God is a help.'

Digitized by Google

who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them." And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said: "What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?" And Moses said unto his father in law: "Because the people come unto me to enquire of God: when they have a matter they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws."

And Moses' father in law said unto him: "The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace."

So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they

Digitized by Google

brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart: and he went his way into his own land.

Appointment of Seventy Elders (Num. xi. 16, 17, 24–29). And the Lord said unto Moses: "Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, "Eldad and Medad do prophesy in the camp." And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, "My lord Moses, forbid them." And Moses said unto him: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

Jealousy of Miriam and Aaron (Num. xii. 1–15). And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said: "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" And the Lord heard it. Now the man Moses was very meek, above all the men which were upon the face of the earth. And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam: "Come out ye three unto the tabernacle of the congregation."

Digitized by Google

And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said: "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and behold, she was leprous. And Aaron said unto Moses: "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." And Moses cried unto the Lord, saying, "Heal her now, O God, I beseech thee." And the Lord said unto Moses: "If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again." And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

Digitized by Google

V

ISRAEL IN THE WILDERNESS

Departure from Sinai (Num. x. 11, 12, 29–36). And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law:[1] "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." And he said unto him: "I will not go; but I will depart to mine own land, and to my kindred." And he said: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them. And the cloud of the Lord was upon them by day, when they went out of the camp.

And it came to pass, when the ark set forward, that Moses said: "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." And when it rested, he said: "Return, O Lord, unto the many thousands of Israel."

The Manna and the Quails (Ex. xvi. 2, 3, 9–30; Num. xi. 7–9; Ex. xvi. 32–xvii. 1; Num. xi. 4–6, 10–15, 18–23, 30–35; xx. 1). And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by

[1] See note, p. 82.

Digitized by Google

the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

And Moses spake unto Aaron: "Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings." And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying: "I have heard the murmurings of the children of Israel: speak unto them, saying, In the morning ye shall be filled with bread; and ye shall know that I am the Lord your God."

And it came to pass, that in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another: "It is manna:" [1] for they wist not what it was. And Moses said unto them: "This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer [2] for every man, according to the number of your persons; take ye every man for them which are in his tents."

And the children of Israel did so, and gathered, some more, some less. And when they did mete [3] it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

And Moses said, "Let no man leave of it till the morning." Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them: "This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-

[1] *It is manna.* The Hebrew means, 'What is it?'
[2] *omer.* A measure amounting to a little over seven pints.
[3] *mete.* Measure.

Digitized by Google

day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said: "Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none."

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." So the people rested on the seventh day.

And the manna was as coriander seed, and the color thereof as the color of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it. And Moses said: "This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt." And Moses said unto Aaron: "Take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations." As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to the land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim.

And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said: "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes."

Then Moses heard the people weep throughout their families,

Digitized by Google

every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased. And Moses said unto the Lord: "Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness."

And the Lord said unto Moses: "Say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?"

And Moses said: "The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?" And the Lord said unto Moses: "Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not."

And Moses gat him into the camp, he and the elders of Israel. And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers:[1] and

[1] A *homer* is about ten bushels.

Digitized by Google

they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah: [1] because there they buried the people that lusted. And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

Water from the Rock (Num. xx. 2–13). And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying: "Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

And the Lord spake unto Moses, saying: "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth its water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink."

And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them: "Hear now, ye rebels; must we fetch you water out of this rock?" And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

And the Lord spake unto Moses and Aaron: "Because ye believed me not, to sanctify me in the eyes of the children of

[1] *Kibroth-hattaavah*. 'The graves of lusting.'

Digitized by Google

Israel, therefore ye shall not bring this congregation into the land which I have given them." This is the water of Meribah;[1] because the children of Israel strove with the Lord, and he was sanctified in them.

The Fight with Amalek (Ex. xvii. 8–16). Then came Amalek,[2] and fought with Israel in Rephidim. And Moses said unto Joshua: "Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand." So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.

And the Lord said unto Moses: "Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." And Moses built an altar; and called the name of it Jehovah-nissi:[3] for he said: "Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation."

Discouragement at the Report of the Spies (Num. xiii. 1, 2, 17–33; xiv. 1–10, 25–45). And the Lord spake unto Moses,[4] saying: "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them."

And Moses sent them to spy out the land of Canaan, and said unto them: "Get you up this way southward, and go up into the hill country: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or

[1] *Meribah.* 'Strife.'

[2] *Amalek.* The Amalekites, a nomadic tribe on the southern borders of Canaan, would naturally dispute their occupation of the pasture lands about Kadesh.

[3] *Jehovah-nissi.* 'Jehovah my banner.'

[4] In Deut. i. 22 the proposal to send spies into Canaan is recounted as having come from the people.

Digitized by Google

many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds: and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land." Now the time was the time of the first ripe grapes.

So they went up, and searched the land from the wilderness of Zin unto Rehob, to the entrance of Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. And they came unto the valley of Eshcol, and cut down from thence a branch



Amorites. Reliefs from the Ramesseum, of about 1300 B. C.

with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the valley of Eshcol,[1] because of the cluster of grapes which the children of Israel cut down from thence.

And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains:

[1] *Eshcol.* 'Grape-cluster.' The district is still noted for its vineyards.

Digitized by Google

and the Canaanites dwell by the sea, and by the coast of Jordan."[1]

And Caleb stilled the people before Moses, and said: "Let us go up at once, and possess it; for we are well able to overcome it." But the men that went up with him said: "We be not able to go up against the people; for they are stronger than we." And they brought up an evil report of the land which they had searched unto the children of Israel, saying: "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof;[2] and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them: "Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children

[1] The spies passed through the whole length of Canaan, which is about 180 miles from south to north, and about 40 miles in its average breadth between the Mediterranean and the river Jordan. Physically this country may be viewed as made up of three distinct strips, running north and south: (1) the fertile sea-coast plain; (2) the "hill country," a backbone of limestone mountains, rising from foot-hills on the side of the plain, but on the east dropping abruptly to (3) the valley of the Jordan, beyond which rise the highlands of Moab and Gilead. Politically, the condition of Canaan in the 14th century B. C. — that is, not long before the conquest — has now been made known by the famous Amarna letters, a collection of clay tablets, written in cuneiform script, discovered in 1887 in a royal record-chamber at Tel el-Amarna in Egypt. These tablets contain correspondence addressed by the kings of Babylonia and other states of western Asia, and especially by vassal-kings and Egyptian officials in Palestine to the court of Amenhotep III and IV, who reigned about B. C. 1411-1358. Centuries before this time Canaan had been subject to Babylonia, and the letters show that Babylonian was still the language of diplomacy throughout the region. But at this time Canaan was at least nominally subject to Egypt. It was peopled chiefly by Semites, descendants of early invaders from the desert such as the Hebrews themselves were. The Canaanites were divided by the broken hilly country into numerous little city kingdoms, often at war with one another, and, at the time of the letters, only slackly held in vassalage by Egypt. They had a well-developed civilization. Their artisans were proficient in metal working and weaving, and a busy traffic passed between town and town. A fact of special interest revealed by the letters is that the country was already harassed with invasion by a Bedouin people called Khabiri.

[2] *eateth up the inhabitants.* That is, by their continual warfare.

Digitized by Google

should be a prey? were it not better for us to return into Egypt?" And they said one to another: "Let us make a captain, and let us return into Egypt."

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not."

But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

And the Lord spake unto Moses and unto Aaron, saying: "How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As I live, saith the Lord, as ye have spoken in mine ears, so will I do to you; your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, surely ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

"And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation. Tomorrow turn you, and get you into the wilderness by the way of the Red Sea."

And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that

Digitized by Google

did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

And Moses told these sayings unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and gat them up into the top of the mountain, saying: "Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned." And Moses said: "Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you."

But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

Revolt of Dathan and Abiram (Num. xvi. 1, 2, 12–15, 25–34). Then Dathan and Abiram, the sons of Eliab the son of Pallu, son of Reuben, took men: and they rose up before Moses.

And Moses sent to call Dathan and Abiram, the sons of Eliab; which said: "We will not come up: is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes[1] of these men? we will not come up."

And Moses was very wroth, and said unto the Lord: "Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them."

And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying: "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be con-

[1] *put out the eyes.* That is, "throw dust in the eyes."

Digitized by Google

sumed in all their sins." And Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick [1] into the pit; then shall ye understand that these men have provoked the Lord."

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them.

And all Israel that were round about them fled at the cry of them: for they said, "Lest the earth swallow us up also."

Korah Punished for Claiming Priestly Rights (Num. xvi. 1–7, 19–24, 27, 35). Now Korah, with certain of the children of Israel, two hundred and fifty princes of the assembly — famous in the congregation, men of renown — gathered themselves together against Moses and against Aaron, and said unto them: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying: "Even to-morrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord doth choose, he shall be holy."

So Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying: "Separate yourselves

[1] *quick.* Alive.

Digitized by Google

from among this congregation, that I may consume them in a moment."

And they fell upon their faces, and said: "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" And the Lord spake unto Moses, saying: "Speak unto the congregation, saying, Get you up from about the tabernacle." So they gat them up from the tabernacle, on every side. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.[1]

The Plague and the Budding of Aaron's Rod (Num. xvi. 41–xvii. 11). But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying: "Ye have killed the people of the Lord."

[1] The story of Korah's punishment for asserting the claim that all Israel should share the privileges of Levi, is in the received text expanded so as to further represent Korah as a Levite claiming that all the Levites should share in the priesthood of the house of Aaron. For the sake of clearness, the passages that show this further view of the story are here given separately: —

And Moses said unto Korah: "Hear, I pray you, ye sons of Levi: seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?"

And Moses said unto Korah: "Be thou and all thy company before the Lord, thou, and they, and Aaron, to-morrow: and take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer." And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

[The fire from the Lord then destroys Korah and his company.]

And the Lord spake unto Moses, saying: "Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel."

And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses.

Digitized by Google

And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying: "Get you up from among this congregation, that I may consume them as in a moment." And they fell upon their faces. And Moses said unto Aaron: "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun." And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

And the Lord spake unto Moses, saying: "Speak unto the children of Israel, and take of every one of them a rod, a rod for each father's house, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you."

And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from be-

Digitized by Google

fore the Lord unto all the children of Israel: and they looked, and took every man his rod. And the Lord said unto Moses: "Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not." And Moses did so: as the Lord commanded him, so did he.



Canaanite Woman from Ashkelon, as sculptured on the Temple of Ramses II at Karnak.

Digitized by Google

VI

FROM KADESH TO THE EAST OF JORDAN

The Edomites Refuse Israel Passage (Num. xx. 14–21). And Moses sent messengers from Kadesh unto the king of Edom: "Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: and when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and behold, we are in Kadesh, a city in the uttermost of thy border: let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders." And Edom said unto him: "Thou shalt not pass by me, lest I come out against thee with the sword." And the children of Israel said unto him: "We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet." And he said: "Thou shalt not go through." And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

Death of Aaron (Num. xx. 22–xxi. 4). And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor. And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying: "Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there." And Moses did as the Lord commanded:

Digitized by Google

and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of Atharim, then he fought against Israel, and took some of them prisoners. And Israel vowed a vow unto the Lord, and said: "If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities." [1]

And they journeyed from mount Hor by the way of the Red Sea,[2] to compass the land of Edom: and the soul of the people was much discouraged because of the way.

The Brazen Serpent (Num. xxi. 5-20). And the people spake against God, and against Moses: "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said: "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us." And Moses prayed for the people. And the Lord said unto Moses: "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.[3]

And the children of Israel set forward, and pitched in Oboth. And they journeyed from Oboth, and pitched at Iye-abarim, in the wilderness which is before Moab, toward the sunrising. From thence they removed, and pitched in the valley of Zared.

[1] For the fulfilment of this vow see the note on *Hormah*, p. 165.

[2] *Red Sea*. That is, the Gulf of Akaba.

[3] "Apollonius of Tyana is said to have freed Antioch from scorpions by making a bronze image of a scorpion, and burying it under a small pillar in the middle of the city." J. G. Frazer (*The Golden Bough*). See also p. 219.

Digitized by Google

From thence they removed, and pitched on the other side[1] of Arnon, which is in the wilderness that cometh out of the coasts[2] of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. Wherefore it is said in the book of the wars of the Lord:[3]

"Vaheb in Suphah [we passed],
And the valleys of the Arnon,
And the slope of the valleys
That inclineth toward the dwelling of Ar,
And leaneth upon the border of Moab."

And from thence they went to Beer: that is the well whereof the Lord spake unto Moses: "Gather the people together, and I will give them water." Then Israel sang this song:—

"Spring up, O well, sing ye unto it:
The well which the princes digged,
Which the nobles of the people delved,
With the sceptre, and with their staves."

And from the wilderness they went to Mattanah: and from Mattanah to Nahaliel: and from Nahaliel to Bamoth: and from Bamoth to the valley that is in the country of Moab, to the top of Pisgah, which looketh down upon the desert.

Defeat of Sihon and Og (Num. xxi. 21–xxii. 1). And Israel sent messengers unto Sihon king of the Amorites, saying: "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders." And Sihon would not suffer Israel to pass through his borders: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in

[1] *the other side.* The southern side, the writer's point of view being that of one living in Canaan.

[2] *coasts.* Borderlands; boundaries.

[3] *book of the wars of the Lord.* Probably a collection of traditional songs recounting battles won by national heroes with the help of Jehovah.

Digitized by Google

Heshbon, and in all the villages thereof. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they speak in proverbs, saying: [1] —

"Come ye to Heshbon,
Let the city of Sihon be built and established:

For a fire is gone out of Heshbon,
A flame from the city of Sihon:
It hath devoured Ar of Moab,
The lords of the high places of the Arnon.

Woe to thee, Moab!
Thou art undone, O people of Chemosh,[2]
He hath given his sons as fugitives,
And his daughters to captivity,
Unto Sihon, king of the Amorites.

We have shot at them; Heshbon is perished
even unto Dibon,
And we have laid waste even unto Nophah
which reacheth unto Medeba."

Thus Israel dwelt in the land of the Amorites. And they turned and went up by the way of Bashan: and Og the king of Bashan [3] went out against them, he and all his people, to the battle at Edrei. And the Lord said unto Moses: "Fear him not: for I have delivered him into thy hand, and

[1] *They speak . . . saying.* Lit., "the reciters of meshalim (odes or ballads: here, 'taunt songs') say." Two explanations have been given for the somewhat obscure ode here quoted: —

i. The Israelites first address the newly defeated Amorites, mockingly bidding them rebuild their demolished stronghold. They then address the Moabites, who had previously been subjected by the Amorites. Finally, they again address the Amorites, whom Israel has now defeated in their turn.

ii. The Israelites throughout the ode are exulting over Moab. In this view the line "Unto Sihon, king of the Amorites," is rejected as a gloss.

[2] *Chemosh.* The national deity of Moab.

[3] "For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." *Deut.* iii. 11.

Digitized by Google

all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon." So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land. And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

Balak and Balaam (Num. xxii. 2–xxiv. 25). And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian: "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field." And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river,[1] the land of the children of his people, to call him, saying: "Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them: "Lodge here this night, and I will bring you word again, as the Lord shall speak unto me." And the princes of Moab abode with Balaam.

And God came unto Balaam, and said, "What men are these with thee?" And Balaam said unto God: "Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out." And God said unto Balaam: "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." And Balaam rose up in the morning, and said unto the princes of Balak: "Get you into your land: for the Lord refuseth to give me leave to go with

[1] *the river*. Euphrates.

Digitized by Google

you." And the princes of Moab rose up, and they went unto Balak, and said: "Balaam refuseth to come with us."

And Balak sent yet again princes, more, and more honorable than they. And they came to Balaam, and said to him: "Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people."

And Balaam answered and said unto the servants of Balak: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more."

And God came unto Balaam at night, and said unto him: "If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam: "What have I done unto thee, that thou hast smitten me these three times?" And Balaam said unto the ass: "Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee." And the ass said unto Balaam: "Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee?" And he said, "Nay." Then the Lord opened the eyes of Balaam,

Digitized by Google

and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him: "Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive."

And Balaam said unto the angel of the Lord: "I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again." And the angel of the Lord said unto Balaam: "Go with the men: but only the word that I shall speak unto thee, that thou shalt speak." So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak said unto Balaam: "Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honor?" And Balaam said unto Balak: "Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak."

And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal,[1] that thence he might see the utmost part of the people. And Balaam said unto Balak: "Build me here seven altars, and prepare me here seven oxen and seven rams." And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak: "Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee."

And he went to an high place. And God met Balaam: and he said unto him: "I have prepared seven altars and I have offered upon every altar a bullock and a ram." And the Lord put a word in Balaam's mouth, and said: "Return unto Balak, and thus thou shalt speak." And he returned unto him, and lo, he stood by his burnt sacrifice, he and all the princes of Moab.

[1] *Baal.* See note, p. 167.

Digitized by Google

And he took up his parable and said:

"From Aram hath Balak brought me,
The king of Moab from the mountains of the East:
[Saying,] Come, curse me Jacob,
And come, defy Israel.
How shall I curse, whom God hath not cursed?
Or how shall I defy, whom the Lord hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwelleth alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob?
Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!"

And Balak said unto Balaam: "What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether." And he answered and said: "Must I not take heed to speak that which the Lord hath put in my mouth?"

And Balak said unto him: "Come, I pray thee, with me unto another place, from whence thou mayest see them (thou shalt see but the utmost part of them, and shalt not see them all), and curse me them from thence." And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said, unto Balak: "Stand here by thy burnt offering, while I meet the Lord yonder." And the Lord met Balaam, and put a word in his mouth and said: "Go again unto Balak, and say thus." And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him: "What hath the Lord spoken?" And he took up his parable, and said:

"Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received commandment to bless:
And he hath blessed; and I cannot reverse it.

Digitized by Google

He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The Lord his God is with him,
And the shout of a king is among them.
God brought them out of Egypt;
He hath as it were the strength of the wild ox,[1]
Surely there is no enchantment against Jacob,
Neither is there any divination against Israel:
According to this time it shall be said of Jacob and of Israel,
What hath God wrought!
Behold, the people shall rise up as a great lion,
And as a young lion shalt he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain."

And Balak said unto Balaam: "Neither curse them at all, nor bless them at all." But Balaam answered and said unto Balak: "Told not I thee, saying, All that the Lord speaketh, that I must do?" And Balak said unto Balaam: "Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence." And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak: "Build me here seven altars, and prepare me here seven bullocks and seven rams." And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said:

"Balaam the son of Beor saith,
And the man whose eyes are open saith,
He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling into a trance, and having his eyes open:
How goodly are thy tents, O Jacob,

[1] *wild ox.* A large bovine species, now extinct, hunted by the Assyrian kings. The Hebrews regarded it as fierce and untamable.

Digitized by Google

And thy tabernacles, O Israel!
As valleys are they spread forth,
As gardens by the river's side,
As the trees of lign-aloes[1] which the Lord hath planted,
As cedar trees beside the waters.
Water shall flow from his buckets,
And his seed shall be in many waters:
And his king shall be higher than Agag,
And his kingdom shall be exalted.
God brought him forth out of Egypt;
He hath as it were the strength of the wild ox;
He shall eat up the nations his enemies,
And shall break their bones in pieces,
And pierce them through with his arrows.
He couched, he lay down as a lion,
And as a lioness: who shall stir him up?
Blessed be he that blesseth thee,
And cursed be he that curseth thee."

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam: "I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but lo, the Lord hath kept thee back from honor." And Balaam said unto Balak: "Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days." And he took up his parable, and said: —

"Balaam the son of Beor saith,
And the man whose eyes are open saith:
He saith, which heareth the words of God,
And knoweth the knowledge of the Most High,
Which seeth the vision of the Almighty,
Falling into a trance, but having his eyes open:
I shall see him, but not now:

[1] The *lign-aloe* (i. e. wood aloe — Lat. *lignum*, wood) is a large spreading tree.

Digitized by Google

I shall behold him, but not nigh:
There shall come a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult.
And Edom shall be a possession,
Seir also shall be a possession who were his enemies,
And Israel shall do valiantly.
Out of Jacob shall come he that shall have dominion:
And shall destroy the remnant from the city."

And when he looked on Amalek, he took up his parable, and said:

"Amalek was the first of the nations;
But his latter end shall be that he perish for ever."

And he looked on the Kenites, and took up his parable, and said:

"Strong is thy dwelling place,
And thou puttest thy nest in a rock.
Nevertheless, the Kenite shall be wasted,
Until Asshur[1] shall carry thee away captive."

And he took up his parable, and said:

"Alas, who shall live when God doeth this!
And ships shall come from the coast of Kittim,[1]
And they shall afflict Asshur, and shall afflict Eber,[1]
And he also shall perish forever."

And Balaam rose up, and went and returned to his place: and Balak also went his way.

Moabites and Midianites corrupt Israel (Num. xxv.). And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor:[2] and the anger of the Lord was kindled against Israel.

And the Lord said unto Moses: "Take all the chiefs of the

[1] *Asshur*, Assyria; *Kittim*, probably the Macedonians; *Eber*, probably those dwelling beyond the Euphrates.

[2] *Baal-peor*. The Baal of Mt. Peor. See note, p. 167.

Digitized by Google

people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." And Moses said unto the judges of Israel; "Slay ye every one his men that were joined unto Baal-peor." And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazer, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand.

And the Lord spake unto Moses, saying: "Phinehas, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel."

Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur: he was head of the people of a fathers' house in Midian. And the Lord spake unto Moses, saying: "Vex the Midianites, and smite them: for they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake."

Joshua appointed Moses' Successor (Num. xxvii. 12–23). And the Lord said unto Moses: "Get thee up into this mount Abarim,[1] and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin,

[1] *Abarim.* The same as Pisgah.

Digitized by Google

in the strife of the congregation, to sanctify me at the water before their eyes."

And Moses spake unto the Lord, saying: "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." And the Lord said unto Moses: "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him in charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim[1] before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation."

And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

Settlement of Reuben and Gad (Num. xxxii. 1–9, 13–25, 33; xxxiii. 1, 2). Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that behold, the place was a place for cattle; the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying: "Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon,

[1] The *Urim and the Thummim*, mentioned in *Ex.* xxviii. 30 as something already familiar to Moses and the people, are nowhere described in the Old Testament. They were probably two objects used as lots that were cast in order to obtain an oracular answer, "yes" or "no," from the Deity. Their nature may be suggested by the Tablets of Destiny of primitive Babylonian mythology. These were worn on the breasts of certain gods who acted as messengers or mediators between the other gods and men, just as the Urim and Thummim are worn on the breast of the high priest. Thus Marduk, wearing the Tablets of Destiny, presided at the assembly of the gods when the lot was cast for the fate of a king or nation. The use of Urim and Thummim is mentioned on pp. 236, 260; but no instance of it is recorded as taking place after the death of David, when it doubtless gave way to the higher medium of inspired prophecy.

Digitized by Google

and Elealeh, and Shebam, and Nebo, and Beon, even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: wherefore," said they, "if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan."

And Moses said unto the children of Gad and to the children of Reuben: "Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel.

"And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed. And behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people."

And they came near unto him, and said: "We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward."

And Moses said unto them: "If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession. But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded

Digitized by Google

out of your mouth." And the children of Gad and the children of Reuben answered, saying: "As the Lord hath said unto thy servants, so will we do."

And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof with their borders, even the cities of the country round about.

These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the Lord.

Death of Moses (Deut. xxxii. 48–52; xxxiv. 1–10). And the Lord spake unto Moses that selfsame day, saying: "Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel."

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him: "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

Digitized by Google

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

Digitized by Google

VII

THE INVASION OF CANAAN

The Summons to Conquest (Josh. i. 1–5, 10, 11). Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

Then Joshua commanded the officers of the people, saying: "Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it."

Rahab and the Spies (Josh. ii. 1–iii. 1). And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying: "Go view the land, even Jericho." [1] And they went, and came into an harlot's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying: "Behold, there came men in hither to-night of the children of Israel to search out the country." And the king of Jericho sent unto Rahab, saying: "Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the

[1] German excavations in 1908 unearthed the walls of ancient Jericho, as well as the northern part of its fortified citadel. Outside the walls were found many remains of Canaanite houses, some of which were built against the city wall. A group of Israelite houses was also found, dating from about 700 B. C., and containing numerous articles of household use: dishes, pots, stone corn-mills, lamps, etc.

Digitized by Google

country." And the woman took the two men, and hid them, and said thus: "There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out. Whither the men went I wot not: pursue after them quickly; for ye shall overtake them." But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof; and she said unto the men: "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death."

And the men answered her: "Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee." Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them: "Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way."

And the men said unto her: "We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt

Digitized by Google

bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear." And she said, "According unto your words, so be it." And she sent them away, and they departed: and she bound the scarlet line in the window. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: and they said unto Joshua: "Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us." And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

Passage of the Jordan (Josh. iii. 2–17; iv. 1–9, 15–24; v. 1). And it came to pass after three days, that the officers went through the host; and they commanded the people, saying: "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits[1] by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore." And Joshua said unto the people: "Sanctify yourselves: for to-morrow the Lord will do wonders among you."

And Joshua spake unto the priests, saying: "Take up the ark of the covenant, and pass over before the people." And they took up the ark of the covenant, and went before the people. And the Lord said unto Joshua: "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When

[1] *two thousand cubits.* 3000 feet.

Digitized by Google

ye are come to the brink of the water of Jordan, ye shall stand still in Jordan."

And Joshua said unto the children of Israel: "Come hither, and hear the words of the Lord your God." And Joshua said: "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap."

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people, and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all its banks all the time of harvest) that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the Salt Sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the poople were passed clean over Jordan.

And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, "Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night." Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them: "Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: and these stones shall be for a

Digitized by Google

memorial unto the children of Israel for ever." And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

And the Lord spake unto Joshua, saying: "Command the priests that bear the ark of the testimony, that they come up out of Jordan." Joshua therefore commanded the priests, saying: "Come ye up out of Jordan." And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all its banks, as they did before.

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying: "When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever."

And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

Circumcision at Gilgal (Josh. v. 2–12). At that time the Lord said unto Joshua: "Make thee knives of flint, and cir-

Digitized by Google

cumcise again the children of Israel the second time." And Joshua made him knives of flint, and circumcised the children of Israel at the Hill of the Foreskins. And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp till they were whole. And the Lord said unto Joshua: "This day have I rolled away the reproach of Egypt from off you." Wherefore the name of the place is called Gilgal[1] unto this day.

And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the self-same day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

The Fall of Jericho (Josh. v. 3–v. 27). And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, "Art thou for us, or for our adversaries?" And he said, "Nay; but as captain of the host of the Lord am I now come." And Joshua fell on his face to the earth, and did worship, and said unto him, "What saith my lord unto his servant?" And the captain of the Lord's host said unto Joshua: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And Joshua did so.

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua: "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall

[1] *Gilgal.* 'Rolling.'

Digitized by Google

bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

And Joshua the son of Nun called the priests, and said unto them: "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord." And he said unto the people: "Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. Let the seven priests bearing the seven trumpets of rams' horns pass on before the Lord, and blow with the trumpets, the ark of the covenant of the Lord following them, and the armed men going before the prisets that blow with the trumpets, and the rearward coming after the ark." And Joshua had commanded the people, saying: "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the Lord. And the second day they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people: "Shout; for the Lord hath given you the city. And the city shall be devoted,[1] even it, and all that are therein, to the Lord: only Rahab

[1] *devoted.* The idea is analogous to that of the Polynesian *taboo.* Anything 'devoted' (that is, to Jehovah) was thereby withdrawn from the uses of common life. 'Devoted' men and animals were killed; 'devoted' things were either burned or made over to the sanctuary.

Digitized by Google

the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the devoted thing, lest ye make yourselves devoted, when ye take of the devoted thing, and make the camp of Israel devoted, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord."

And it came to pass when the people heard the sound of the trumpet, the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. But Joshua had said unto the two men that had spied out the country: "Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her." And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

And Joshua adjured them at that time, saying: "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."

So the Lord was with Joshua; and his fame was noised through the country.

The Sin of Achan (Josh. vii. 2–26). And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, "Go up and view the country." And the men went up and viewed Ai. And they returned to Joshua, and said unto him: "Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labor thither; for they are but few." So there went up thither of the people about three

Digitized by Google

thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said: "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?"

And the Lord said unto Joshua: "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the devoted thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they are become devoted: neither will I be with you any more, except ye destroy the devoted thing from among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the Lord God of Israel, There is a devoted thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the devoted thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the devoted thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel."

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: and he

Digitized by Google

brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: and he brought his household man by man; and Achan was taken. And Joshua said unto Achan: "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me." And Achan answered Joshua, and said: "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it."

So Joshua sent messengers, and they ran unto the tent; and behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said: "Why hast thou troubled us? the Lord shall trouble thee this day." And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor,[1] unto this day.

Ai Taken by Ambuscade (Josh. viii. 1–29). And the Lord said unto Joshua: "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it."

So Joshua arose, and all the people of war, to go up against

[1] *Achor.* 'Trouble.'

Digitized by Google

Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them away by night. And he commanded them, saying: "Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: and I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, and they will come out after us till we have drawn them from the city; for they will say, They flee before us, as at the first. Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand. And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you."

Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai.[1]

And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

And the Lord said unto Joshua: "Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand." And Joshua stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their

[1] The text here adds: "And he took about five thousand men, and sent them to lie in ambush between Bethel and Ai, on the west side of the city." This 5000 has been understood as a detachment of the 30,000 already detailed. But the passage may represent a different version of the ambush.

Digitized by Google

place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua.

And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua. And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day. And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

The Gibeonites Secure a Treaty (Josh. ix. 3–27). And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wineskins, old, and rent, and bound up; and old shoes and clouted [1] upon their feet, and old garments upon them; and all the bread of their provision was dry and moldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel: "We be come from a far country: now therefore make ye a league with us."

[1] *clouted*. Mended with clouts, patched.

Digitized by Google

And the men of Israel said unto the Hivites: "Peradventure ye dwell among us; and how shall we make a league with you?" And they said unto Joshua: "We are thy servants." And Joshua said unto them "Who are ye? and from whence come ye?" And they said unto him: "From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is moldy: and these skins of wine, which we filled, were new; and behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey."

And the men took of their victuals and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel.

And all the congregation murmured against the princes. But all the princes said unto all the congregation: "We have sworn unto them by the Lord God of Israel: now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. Let them live; but let them be hewers of wood and drawers of water unto all the congregation." And Joshua called for them, and he spake unto them, saying: "Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and

Digitized by Google

hewers of wood and drawers of water for the house of my God." And they answered Joshua, and said: "Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do."

And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

Defeat of Five Amorite Kings (Josh. x. 1–27). Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities,[1] and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying: "Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel."

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon and made war against it. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying: "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us." So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

And the Lord said unto Joshua: "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before them." Joshua therefore came unto them suddenly,

[1] *royal cities.* That is, cities with smaller dependent towns.

Digitized by Google

and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel:

> "Sun, stand thou still upon Gibeon;
> And thou, Moon, in the valley of Aijalon.
> And the sun stood still, and the moon stayed,
> Until the people had avenged themselves upon their enemies."

(Is not this written in the book of Jasher?)[1] So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, "The five kings are found hid in a cave at Makkedah." And Joshua said: "Roll great stones upon the mouth of the cave, and set men by it for to keep them: and stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand." And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Then said Joshua: "Open the mouth of the cave, and bring

[1] *book of Jasher.* A collection of national heroic lays. *Jasher*, 'Upright,' may be either, like *Jeshurun*, a poetic title of Israel, or a collective name for 'heroes.'

Digitized by Google

out those five kings unto me out of the cave." And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him: "Come near, put your feet upon the necks of these kings." And they came near, and put their feet upon the necks of them. And Joshua said unto them: "Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight." And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

Allotments of Land to the Tribes (Josh. xiii. 1, 7; xiv. 6-15; xv. 14-19; xviii. 1-10; xix. 49, 50). Now Joshua was old and stricken in years; and the Lord said unto him: "Thou art old and stricken in years; and there remaineth yet very much land to be possessed. Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh."

Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him: "Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, ever since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I

Digitized by Google

am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said."

And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel. And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakim. And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher. And Caleb said: "He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife." And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, "What wouldest thou?" Who answered: "Give me a blessing; for thou hast given me the south land; give me also springs of water." And he gave her the upper springs, and the nether springs.

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. And there remained among the children of Israel seven tribes, which had not yet received their inheritance. And Joshua said unto the children of Israel: "How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you? Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me. And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. Ye shall therefore describe the land into seven parts, and bring the description

Digitized by Google

hither to me, that I may cast lots for you here before the Lord our God. But the Levites have no part among you; for the priesthood of the Lord is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave thee."

And the men arose, and went away; and Joshua charged them that went to describe the land, saying: "Go and walk through the land, and describe it, and come again to me that I may here cast lots for you before the Lord in Shiloh." And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions.

When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: according to the word of the Lord they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

Joshua's Farewell (Josh. xxiv. 1–15, 24–33). And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people:

"Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood [1] in old time, even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it: but Jacob and his children went down into Egypt. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea. And when they cried unto the Lord,

[1] *the flood*. The river Euphrates.

Digitized by Google

he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: but I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

And the people said unto Joshua: "The Lord our God will we serve, and his voice will we obey."

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people: "Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God." So Joshua let the people depart, every man unto his inheritance.

And it came to pass after these things, that Joshua the son

Digitized by Google

of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash. And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

The Conquest Incomplete (Judg. i. 1–7; Josh. xv. 63; Judg. i. 9, 16–19, 22–36; ii. 1–5). Now after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying: "Who shall go up for us against the Canaanites first, to fight against them?" And the Lord said: "Judah shall go up: behold, I have delivered the land into his hand." And Judah said unto Simeon his brother: "Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot." So Simeon went with him. And Judah went up; and they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said: "Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me." And they brought him to Jerusalem, and there he died. As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day. And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

And the children of the Kenite, Moses' father in law, went up out of the city of palm trees [1] with the children of Judah

[1] *city of palm trees.* Jericho, which was once famous for its palms.

Digitized by Google

into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, And the name of the city was called Hormah.[1] And the Lord was with Judah; and he drave out the inhabitants of the hill country; but could not drive out the inhabitants of the valley, because they had chariots of iron.

And the house of Joseph, they also went up against Beth-el; and the Lord was with them. And the house of Joseph sent to descry Beth-el. (Now the name of the city before was Luz.) And the spies saw a man come forth out of the city, and they said unto him: "Shew us, we pray thee, the entrance into the city, and we will shew thee mercy." And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land. And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out. Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries. Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: but the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out. Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them. And the Amorites forced the children of Dan into the hill country: for they would not suffer them to

[1] *Hormah.* 'Devoted to Destruction,' — viz., by the vow recorded on p. 130.

Digitized by Google

come down to the valley: but the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries. And the coast of the Amorites was from the going up to Akrabbim, from the rock,[1] and upward.

And an angel of the Lord came up from Gilgal to Bochim, and said: "I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers: and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice and wept. And they called the name of that place Bochim:[2] and they sacrificed there unto the Lord.

[1] *the rock.* Perhaps Petra in Edom, an ancient rock-cut city, which has recently (in 1908) been successfully excavated for early remains.

[2] *Bochim.* 'Weepers.'

Digitized by Google

VIII

THE JUDGES

Explanation of Israel's Fortunes during the Period of Settlement (Judg. ii. 11–iii. 6). And the children of Israel did evil in the sight of the Lord, and served Baalim :[1] and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth.[2] And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against



Ashtart: Terra-cotta figure from Cyprus. [From Perrot and Chipiez: *Histoire de l'art dans l'antiquité*]

1 *Baalim.* Pl. of *Baal*, which means literally 'Possessor.' A Baal was a local Canaanite divinity, thought of as possessing the soil and controlling its fertility. Each agricultural settlement had its Baal, which at stated festivals it worshipped in conjunction with Ashtart (see next note). Since the special gift of these deities was fertility, their festivals were made the occasion of immoral indulgence. As the Hebrews settled among the Canaanites, they readily fell in with this native worship, especially in northern Israel, where agriculture was more general than in the south. Jehovah himself, at the popular high places (see note, p. 223), was apt to be worshipped with Baalish rites.

2 *Ashtaroth.* Pl. of the name of a widely worshipped Semitic goddess, here denoting the goddess in her various local representations. In Assyria and Baby-

Digitized by Google

them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

Nevertheless the Lord raised up judges,[1] which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

And the anger of the Lord was hot against Israel; and he said: "Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not." Therefore the Lord left those nations, without driving them out hastily.

Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; namely, five lords of the Philistines,[2]

lonia she was called Ishtar; in Phœnicia, Ashtart. The latter name, more familiarly known in its Greek form Astarte, is by the Old Testament writers rendered 'Ashtoreth,' in order to stigmatize it by making it suggest the word *bōsheth*, 'shameful thing.' (See note on p. 265.) Ashtart is commonly goddess of fertility and reproduction, though as the tutelary divinity of a city she often appears in a warlike character. Through Phœnician traders the cult of Ashtart helped to form the Greek conception of Aphrodite.

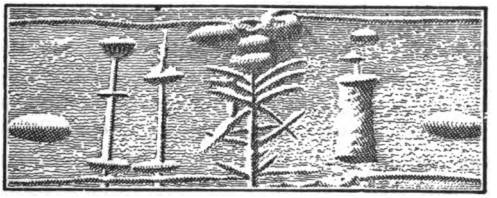
[1] *judges.* The heroes whose exploits are told in the book of Judges are primarily deliverers rather than magistrates, men who had vindicated the rights of Israel in battle. By a 'judge,' the Hebrews originally meant one who delivered oracles, especially in matters of dispute; but the duty of administering justice fell naturally to a chief who had gained prestige in war, and in later times was often performed by the king.

[2] *five lords of the Philistines.* See note, p. 191. By *Canaanites* are here meant

Digitized by Google

and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses. And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

Othniel (Judg. iii. 7–11). And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God,



Impression from an ancient cylinder-seal showing a Sacred Tree and Asherah

and served the Baalim and the Asheroth.[1] Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Cushan-rishathaim [2] king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years. And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. And the Spirit of the Lord came upon him, and he judged Israel, and

the lowlanders of the southwest. The *entering in of Hamath* is the opening between Lebanon and anti-Lebanon some thirty miles south of Hamath, — the modern Hamā.

[1] *Asheroth*. Pl. of *asherah*, which in the old Testament commonly denotes a sacred pole planted beside the altar and mazzebah at every Canaanite high place. There was, however, an ancient Canaanite goddess Asherah, whose worship as goddess of fertility became associated with that of Baal, until it gave place to that of Ashtart. The wooden pole was thus doubtless originally a symbol of her, as the stone pillar was of Baal.

[2] The name *Cushan-rishathaim* 'Cushite of double wickedness,' conceals the real name of this oppressor. For *Aram* (rendered 'Mesopotamia' in the text) we should probably read *Edom*, the two words in Hebrew being closely alike.

Digitized by Google

went out to war: and the Lord delivered Cushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Cushan-rishathaim. And the land had rest forty years. And Othniel the son of Kenaz died.

Ehud, Deliverer from Eglon the Moabite (Judg. iii. 12–31). And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.[1] So the children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab. And Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. And he brought the present unto Eglon king of Moab: now Eglon was a very fat man. And when he had made an end to offer the present, he sent away the people that bare the present. But he himself turned again from the sculptured stones that were by Gilgal, and said: "I have a secret errand unto thee, O king;" who said, "Keep silence." And all that stood by him went out from him. And Ehud came unto him; and he was sitting in a summer parlor, which he had for himself alone. And Ehud said, "I have a message from God unto thee." And he arose out of his seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them. When he was gone out, his servants came; and when they saw that, behold, the doors of the parlor were locked, they said: "Surely he covereth his feet in his summer chamber." And they tarried till they were ashamed: and behold, he opened not the doors of the parlor; therefore they took a key, and opened them: and behold, their lord was fallen down dead on the earth.

And Ehud escaped while they tarried, and passed beyond the

[1] *city of palm trees.* See note, p. 164.

Digitized by Google

sculptured stones, and escaped unto Seirath. And it came to pass, when he was come, that he blew a trumpet in the hill country of Ephraim, and the children of Israel went down with him from the hill country, and he before them. And he said unto them: "Follow after me: for the Lord hath delivered your enemies the Moabites into your hand." And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, all lusty, and all men of valor; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

Deborah and Barak, Deliverers from Sisera (Judg. iv., v.). And the children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor;[1] the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in the hill country of Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him: "Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun? And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand."

And Barak said unto her: "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." And she said: "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the

[1] *Josh.* xi. 1-11 recounts that a 'Jabin king of Hazor,' at the head of a league of northern Canaanite kings, was defeated by Joshua at the waters of Merom.

Digitized by Google

Lord shall sell Sisera into the hand of a woman." And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak: "Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?" So Barak went down from mount Tabor and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him: "Turn in, my lord, turn in to me; fear not." And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her: "Give me, I pray thee, a little water to drink; for I am thirsty." And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her: "Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No." Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him: "Come, and I will shew thee the man whom thou seekest." And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel.

Digitized by Google

Then sang Deborah and Barak the son of Abinoam on that day, saying: —

For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah,
Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto Jehovah,
I will sing praise to Jehovah, the God of Israel.
Lord, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water,
The mountains quaked at the presence of the Lord,
Even yon Sinai at the presence of Jehovah, the God of Israel.

In the days of Shamgar the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travellers walked through byways.
The inhabitants of the villages ceased; they ceased in Israel,
Until that thou Deborah arose, thou arose a mother in Israel.
They chose new gods;[1]
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?

My heart is toward the governors of Israel,
That offered themselves willingly among the people.
Bless ye the Lord.
Tell of it, ye that ride on white asses,
Ye that sit upon carpets,
Ye too that but walk by the way.
Far from the noise of archers, in the places of drawing water,
There shall they rehearse the righteous acts of the Lord,
Even the righteous acts of his rule in Israel.
Then came down to the gates the people of the Lord.

[1] The sense of this obscure verse is disputed.

Digitized by Google

Awake, awake, Deborah;
Awake, awake, utter a song:
Arise, Barak, and lead away thy captives, thou son of Abinoam.
Then came down a remnant of the nobles and the people,
Jehovah came down for me against the mighty.
Out of Ephraim came down they whose root is in Amalek;
After thee, Benjamin, among thy peoples;
Out of Machir [1] came down governors,
And out of Zebulun they that handle the marshal's staff.
And the princes of Issachar were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben were there great resolves of heart.
Why abodest thou among the sheepfolds
To hear the pipings for the flocks?
At the watercourses of Reuben were there great searchings of heart.
Gilead abode beyond Jordan;
And why did Dan [2] remain in ships?
Asher sat still at the shore of the sea,
And abode by his creeks.
Zebulun were a people that jeoparded their lives unto the death.
And Naphtali upon the high places of the field.

The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo;
They took no gain of money.
They fought from heaven,
The stars in their courses fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength!
Then did the horsehoofs stamp,

[1] *Machir.* A clan of Manasseh.

[2] *Dan.* The tribe seems here to be already connected with the seafaring Phœnicians. Its migration to the north is recounted on p. 199 ff.

Digitized by Google

By reason of the prancings, the prancings of their mighty ones.
Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty.

Blessed above women be Jael,
The wife of Heber the Kenite,
Blessed shall she be above women in the tent.
He asked water, and she gave him milk;
She brought forth butter [1] in a lordly dish.
She put her hand to the nail,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera,
She smote through his head,
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay;
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.

Through the window she looked forth, and cried,
The mother of Sisera cried through the lattice:
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?
Her wise ladies answered her,
Yea, she returned answer to herself,
Have they not found, have they not divided the spoil:
A damsel, two damsels to every man;
To Sisera, a spoil of dyed garments,
A spoil of dyed garments embroidered,
Of dyed garments embroidered on both sides, on the necks of the spoil?
So let all thine enemies perish, O Lord:
But let them that love him be as the sun when he goeth forth in his might.

And the land had rest forty years.

Gideon, Deliverer from the Midianites (Judg. vi. 1.–viii. 32). And the children of Israel did evil in the sight of the

[1] *butter*. Sour milk or curds.

Digitized by Google

Lord: and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, that the Lord sent a prophet unto the children of Israel, which said unto them: "Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice."

And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat in the winepress,[1] to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him; "The Lord is with thee, thou mighty man of valor." And Gideon said unto him: "Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."

And the Lord looked upon him, and said: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" And he said unto him: "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house." And the

[1] The *winepress* was a shallow pit from which the grape-juice was pressed out into deeper vats.

Digitized by Google

Lord said unto him: "Surely I will be with thee, and thou shall smite the Midianites as one man." And he said unto him: "If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee." And he said: "I will tarry until thou come again."

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah[1] of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him: "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. And when Gideon perceived that he was an angel of the Lord, Gideon said: "Alas, O Lord God! for because I have seen an angel of the Lord face to face." And the Lord said unto him: "Peace be unto thee; fear not: thou shalt not die." Then the angel of the Lord departed out of his sight.

Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom:[2] unto this day it is yet in Ophrah of the Abi-ezrites.

And it came to pass the same night, that the Lord said unto him: "Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the Asherah that is by it: and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the Asherah which thou shalt cut down." Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night. And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the Asherah was cut down that was by it, and the second bullock was offered upon the altar that was built. And they said one to another, "Who hath done this thing?"

[1] *ephah*. About a bushel.

[2] *Jehovah-shalom*. 'Jehovah is peace.'

Digitized by Google

And when they enquired and asked, they said: "Gideon the son of Joash hath done this thing." Then the men of the city said unto Joash: "Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the Asherah that was by it." And Joash said unto all that stood against him, "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar." Therefore on that day he called him Jerubbaal,[1] saying: "Let Baal plead against him, because he hath thrown down his altar."

Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God: "If thou wilt save Israel by mine hand, as thou hast said, behold I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said." And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God: "Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew." And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianities were on the north side of them, by the hill of Moreh, in the valley. And the Lord said unto Gideon: "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, mine own hand hath saved me.

[1] *Jerubbaal.* 'Let Baal contend.' It means more accurately 'Baal establishes.'

Digitized by Google

Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return." And Gideon separated them so that there returned of the people twenty and two thousand; and there remained ten thousand.

And the Lord said unto Gideon: "The people are yet too many; bring them down unto the water, and I will try them for thee there; and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go." So he brought down the people unto the water: and the Lord said unto Gideon: "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon: By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place."

So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

And it came to pass the same night, that the Lord said unto him: "Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and afterwards shall thine hands be strengthened to go down unto the host."

Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said: "Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along." And his fellow answered and said: "This is nothing else save the sword of Gideon the son of

Digitized by Google

Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host."

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said: "Arise; for the Lord hath delivered into your hand the host of Midian." And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and torches within the pitchers. And he said unto them: "Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon."

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands to blow withal: and they cried: "The sword of the Lord, and of Gideon." And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all mount Ephraim, saying: "Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan." Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

And the men of Ephraim said unto him: "Why hast thou served us thus, that thou calledst us not, when thou wentest to

Digitized by Google

fight with the Midianites?" And they did chide with him sharply. And he said unto them: "What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you?" Then their anger was abated toward him, when he had said that.

And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. And he said unto the men of Succoth: "Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian." And the princes of Succoth said: "Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?" And Gideon said: "Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers."

And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him. And he spake also unto the men of Penuel, saying: "When I come again in peace, I will break down this tower."

Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword. And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

And Gideon the son of Joash returned from battle before the sun was up, and caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men. And he came unto the men of Succoth, and said: "Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?" And he took the elders of the city, and thorns of the wilderness and briers, and

Digitized by Google

with them he taught[1] the men of Succoth. And he beat down the tower of Penuel, and slew the men of the city.

Then said he unto Zebah and Zalmunna: "What manner of men were they whom ye slew at Tabor?" And they answered: "As thou art, so were they; each one resembled the children of a king." And he said: "They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you." And he said unto Jether his first-born, "Up, and slay them." But the youth drew not his sword: for he feared, because he was yet a youth. Then Zebah and Zalmunna said: "Rise thou, and fall upon us: for as the man is, so is his strength." And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

Then the men of Israel said unto Gideon: "Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian." And Gideon said unto them: "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." And Gideon said unto them: "I would desire a request of you, that ye would give me every man the earrings of his prey." (For they had golden earrings, because they were Ishmaelites.) And they answered: "We will willingly give them." And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels[2] of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks. And Gideon made an ephod[3] thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

And Jerubbaal the son of Joash went and dwelt in his own house. And Gideon had threescore and ten sons of his body begotten: for he had many wives. And his concubine that was

[1] *taught.* Ironical for 'threshed' or 'carded.' The victims were thrown down upon the thorns, and then trampled upon, somewhat as grain is treated by the oriental threshing sledge.

[2] *a thousand . . . shekels.* About 70 lbs.

[3] *ephod.* See note, p. 214.

Digitized by Google

in Shechem,[1] she also bare him a son, whose name he called Abimelech. And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

Abimelech (Judg. viii. 33–x. 5). And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after the Baalim, and made Baal-berith[2] their God. And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side: neither shewed they kindness to the house of Jerubbaal, namely Gideon, according to all the goodness which he had shewed unto Israel.

And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying: "Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? Remember also that I am your bone and your flesh." And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, "He is our brother." And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone:[3] notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the oak of the pillar[4] that was in Shechem. And when they told it to

[1] For the form of marriage here referred to, see note, p. 193.

[2] *Baal-berith*. 'Lord of the Covenant' — perhaps that between the Canaanites and the Israelites. On p. 186 he is called El-berith.

[3] *upon one stone*. He slew them like sacrificial animals, doubtless in order to dispose properly of their blood, which according to the animism of the time was thought of as containing their life. Without this precaution, they might still trouble him.

[4] *pillar*. The *mazzebah* or erect stone such as stood beside the altar at every Canaanite sanctuary, — under the sacred tree. See note, p. 43, and the note and illustration on p. 223.

Digitized by Google

Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them:

"Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech."

And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

When Abimelech had reigned three years over Israel,[1] then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: that the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them, and upon the men of Shechem, which aided him in the killing of his brethren. And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

[1] Not all Israel: probably only the Manassites in the neighborhood of Shechem.

Digitized by Google

And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. And Gaal the son of Ebed said: "Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? Serve the men of Hamor the father of Shechem: for why should we serve him?[1] And would to God this people were under my hand! then would I remove Abimelech." And he said to Abimelech, "Increase thine army, and come out."

And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. And he sent messengers unto Abimelech privily, saying: "Behold, Gaal the son of Ebed and his brethren be come to Shechem; and behold, they fortify the city against thee. Now therefore up by night, thou and the people that is with thee, and lie in wait in the field: and it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion."

And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies. And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait. And when Gaal saw the people, he said to Zebul: "Behold, there come people down from the top of the mountains." And Zebul said unto him: "Thou seest the shadow of the mountains as if they were men." And Gaal spake again and said: "See, there come people down by the middle of the land, and another company cometh along by the oak of Meonenim." Then said Zebul unto him: "Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them."

[1] *is not he the son . . . we serve him.* Better perhaps: 'Were not the son of Jerubbaal and Zebul his officer once subjects of the men of Hamor abi-Shechem? Why then should we now be subject to him?'

Digitized by Google

And Gaal went out before the men of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate. And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people were come forth out of the city; and he rose up against them, and smote them. And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.[1]

And when all the men of the tower of Shechem [2] heard that, they entered into an hold of the house of El-berith. And it was told Abimelech, that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him: "What ye have seen me do, make haste, and do as I have done." And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast an upper millstone upon Abime-

[1] To sow a place with salt was to consign it, symbolically, to perpetual desolation.

[2] The *tower of Shechem* was a place near Shechem.

Digitized by Google

lech's head, and all tobrake[1] his skull. Then he called hastily unto the young man his armorbearer, and said unto him: "Draw thy sword, and slay me, that men say not of me, A woman slew him." And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim. And he judged Israel twenty and three years, and died, and was buried in Shamir.

And after him arose Jair, a Gileadite, and judged Israel twenty and two years. And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havvoth-jair unto this day, which are in the land of Gilead. And Jair died, and was buried in Kamon.

Jephthah, Deliverer from the Ammonites (Judg. x. 6–18; xi. 1–11, 29–40; xii.). And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him. And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

And the children of Israel cried unto the Lord, saying: "We have sinned against thee, both because we have forsaken our God, and also served the Baalim." And the Lord said unto the children of Israel: "Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from

[1] *all tobrake.* 'Smashed.' *to*— is the old English intensive prefix.

Digitized by Google

the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation."

And the children of Israel said unto the Lord: "We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day." And they put away the strange gods from among them, and served the Lord; and his soul was grieved for the misery of Israel.

Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. And the people and princes of Gilead said one to another: "What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead."

Now Jephthah the Gileadite was a mighty man of valor, and he was the son of a harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him: "Thou shalt not inherit in our father's house; for thou art the son of a strange woman." Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men[1] to Jephthah, and went out with him.

And it came to pass in process of time, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: and they said unto Jephthah: "Come, and be our captain, that we may fight with the children of Ammon."

And Jephthah said unto the elders of Gilead: "Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?" And the elders of Gilead said unto Jephthah: "Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead." And Jephthah said unto the elders of Gilead: "If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?"

[1] *vain men.* That is, irresponsible bravos.

Digitized by Google

And the elders of Gilead said unto Jephthah: "The Lord be witness between us, if we do not so according to thy words." Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh.

Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto the Lord, and said: "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."[1] So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said: "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back." And she said unto him: "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon." And she said unto her father: "Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows." And he said, "Go." And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with

[1] The wording in the Hebrew makes it evident that Jephthah intended a human sacrifice. Several other passages show that child-sacrifice was not unknown in Israel.

Digitized by Google

her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah: "Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire." And Jephthah said unto them: "I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?"

Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim. And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, "Let me go over;" that the men of Gilead said unto him, "Art thou an Ephraimite?" If he said, "Nay;" then said they unto him, "Say now, Shibboleth:" and he said "Sibboleth:" for he could not frame to pronounce it right; then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

And after him Ibzan of Beth-lehem judged Israel. And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. Then died Ibzan, and was buried at Beth-lehem.

And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

And after him Abdon the son of Hillel, a Pirathonite, judged Israel. And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years. And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Digitized by Google

Samson and the Philistines (Judg. xiii–xvi). And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines [1] forty years.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her: "Behold now, thou art barren, and bearest not: but now beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing; for lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite [2] unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines."



Contemporary Egyptian Relief of a Philistine

Then the woman came and told her husband, saying: "A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing:

[1] *Philistines.* A non-Semitic people from Crete or the coast region of southern Asia Minor that had forced a settlement in the fertile maritime plain of southwestern Palestine. They are mentioned, with other invading "sea-peoples," in inscriptions of Ramses III about 1190 B. C., and probably established themselves, in successive pirate bands, during the following half-century. The Cherethites, who were a Philistine clan, are in the Septuagint called Cretans. The five chief cities of the Philistines — Ashdod, Gaza, Ashkelon, Gath, Ekron — formed a confederacy. Their religion and civilization seem very early to have become Canaanite.

[2] *Nazarite.* One devoted to Jehovah by a special vow. The Nazarite was bound: (1) to abstain from the fruit of the vine, which was associated with the worship of the Canaanite nature-gods; (2) to avoid pollution either by touching the dead or by eating tabooed kinds of food; (3) to leave his hair uncut, both as being itself consecrated and as marking him as a devotee. One who became Nazarite for a certain period only would at its close sacrifice his hair at the sanctuary.

Digitized by Google

for the child shall be a Nazarite to God from the womb to the day of his death."

Then Manoah intreated the Lord, and said: "O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him: "Behold, the man hath appeared unto me, that came unto me the other day." And Manoah arose, and went after his wife, and came to the man, and said unto him: "Art thou the man that spakest unto the woman?" And he said, "I am." And Manoah said: "Now let thy words come to pass. How shall we order the child, and how shall we do unto him?" And the angel of the Lord said unto Manoah: "Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe."

And Manoah said unto the angel of the Lord: "I pray thee, let us detain thee, until we have made ready a kid for thee." And the angel of the Lord said unto Manoah: "Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord." For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord: "What is thy name, that when thy sayings come to pass we may do thee honor?" And the angel of the Lord said unto him: "Why askest thou thus after my name, seeing it is secret?"

So Manoah took a kid with a meal offering, and offered it upon a rock unto Jehovah, the Wonder-worker. And it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife: "We shall surely die, because we have seen God." But his wife said unto him: "If the Lord were pleased to kill us, he would not have received a burnt offering and a meal offering at our hands,

Digitized by Google

neither would he have shewed us all these things, nor would as at this time have told us such things as these."

And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in Mahaneh-Dan, between Zorah and Eshtaol.

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said: "I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife." Then his father and his mother said unto him: "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" And Samson said unto his father: "Get her for me; for she pleaseth me well." But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines; for at that time the Philistines had dominion over Israel.

Then went Samson down to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand. And he went down, and talked with the woman; and she pleased Samson well. And after a time he returned, and he turned aside to see the carcass of the lion: and behold, there was a swarm of bees and honey in the carcass of the lion.[1] And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

So Samson went down unto the woman, and made there a feast; for so used the young men to do.[2] And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them: "I will now put forth a riddle unto you: if ye can certainly declare it me within the

[1] In the Georgics, bk. iv. vs. 299 ff., Vergil describes the breeding of bees in the carcass of a steer.

[2] The facts: that Samson gives the feast at the bride's home; that he takes a company of young Philistines in place of the kinsmen who would have attended him in an ordinary marriage; and that he later visits his wife with a present, show that he here contracts what is called a *sadika* marriage, in which the wife remains in her father's house, and the children belong to her tribe.

Digitized by Google

seven days of the feast, and find it out, then I will give you thirty sheets and thirty changes of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty changes of garments." And they said unto him: "Put forth thy riddle, that we may hear it." And he said unto them:

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife: "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have?" And Samson's wife wept before him, and said: "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me." And he said unto her: "Behold, I have not told it my father nor my mother, and shall I tell it thee?" And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

And the men of the city said unto him on the seventh day before the sun went down: "What is sweeter than honey? and what is stronger than a lion?" And he said unto them:

"If ye had not plowed with my heifer,
Ye had not found out my riddle."

And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave changes of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said: "I will go in to my wife into the chamber." But her father would not suffer him to go in. And her father said: "I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her." And Samson said concerning them: "Now shall I be blameless in regard of the

Digitized by Google

Philistines, when I do them a mischief." And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. Then the Philistines said, "Who hath done this?" And they answered: "Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion." And the Philistines came up, and burnt her and her father with fire.

And Samson said unto them: "Though ye have done this, yet will I be avenged of you, and after that I will cease." And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the cleft of the rock Etam.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, "Why are ye come up against us?" And they answered: "To bind Samson are we come up, to do to him as he hath done to us." Then three thousand men of Judah went to the cleft of the rock Etam, and said to Samson: "Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us?" And he said unto them: "As they did unto me, so have I done unto them." And they said unto him: "We are come down to bind thee, that we may deliver thee into the hand of the Philistines." And Samson said unto them: "Swear unto me, that ye will not fall upon me yourselves." And they spake unto him, saying: "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee." And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said:

> "With the jawbone of an ass, heaps upon heaps,
> With the jaw of an ass have I slain a thousand men."

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that

Digitized by Google

place Ramath-lehi.[1] And he was sore athirst, and called on the Lord, and said: "Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?" But God clave the hollow place that is in Lehi, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore,[2] which is in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years.

Then went Samson to Gaza, and saw there an harlot, and went in unto her. And it was told the Gazites, saying, "Samson is come hither." And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, "In the morning, when it is day, we shall kill him." And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her: "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver."

And Delilah said to Samson: "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee." And Samson said unto her: "If they bind me with seven green withs[3] that were never dried, then shall I be weak, and be as another man." Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him: "The Philistines be upon thee, Samson." And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson: "Behold, thou hast mocked

[1] *Ramath-lehi.* Here taken as meaning 'Throwing of the Jawbone.'
[2] *En-hakkore.* 'Spring of the Caller.'
[3] *green withs.* Fresh gut bowstrings.

Digitized by Google

me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound." And he said unto her: "If they bind me fast with new ropes that never were occupied,[1] then shall I be weak, and be as another man." Delilah therefore took new ropes, and bound him therewith, and said unto him: "The Philistines be upon thee, Samson." And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson: "Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound." And he said unto her: "If thou weavest the seven locks of my head with the web, and beatest it up with the pin, my strength will go from me, and I shall be like any other man." So while he slept Delilah took the seven locks of his head, and wove them into the web,[2] and she fastened it with the pin, and said unto him: "The Philistines be upon thee, Samson." And he awaked out of his sleep, and went away with the beam, and with the web.

And she said unto him: "How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth."

And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her: "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying: "Come up this once, for he hath shewed me all his heart." Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said: "The Philistines be upon thee, Samson." And he awoke out of

[1] *occupied*. Used.

[2] Several clauses missing in the Hebrew are here supplied from the Greek. The loom was an upright frame with its posts planted in the earth. Seated before it with Samson's head in her lap, Delilah wove his long hair into the standing warp, beating it up tight with a wooden pin.

Digitized by Google

his sleep, and said: "I will go out as at other times before, and shake myself." And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon [1] their god, and to rejoice: for they said: "Our god hath delivered Samson our enemy into our hand." And when the people saw him, they praised their god: for they said: "Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us." And it came to pass, when their hearts were merry, that they said: "Call for Samson, that he may make us sport." And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand: "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said: "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said: "Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

[1] *Dagon.* The principal deity among the Philistines. He is usually supposed to have been a fish-god or personification of the ocean, and associated with certain Assyrian representations of a being part fish and part man. Recent authorities, however, regard this description as mistaken or doubtful, since he seems to have been originally a god of husbandry.

Digitized by Google

Micah's Idols and the Migration of the Danites (Judg. xvii., xviii.). And there was a man of the hill country of Ephraim, whose name was Micah. And he said unto his mother: "The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it: now therefore I will restore it unto thee." And his mother said: "Blessed be thou of the Lord, my son." And he restored the eleven hundred shekels of silver to his mother, and his mother said: "I verily dedicate the silver unto the Lord from my hand for my son, to make a graven and molten image." And when he restored the money unto his mother, his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven and molten image: and it was in the house of Micah. And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. In those days there was no king in Israel, but every man did that which was right in his own eyes.

And there was a young man out of Beth-lehem-judah, of the family of Judah, who was a Levite,[1] and he sojourned there. And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to the hill country of Ephraim to the house of Micah, as he journeyed. And Micah said unto him, "Whence comest thou?" And he said unto him: "I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place." And Micah said unto him: "Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals." So the Levite was content to dwell with the man; and the young man was unto him as one of his sons. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. Then said Micah: "Now know I that the Lord will do me good, seeing I have a Levite to my priest."

In those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel. And the children of

[1] *Levite.* The word denotes his calling, not his tribe. It was probably not until later times that all Levites were thought to be descended from one ancestor, Levi. So Samuel, who is brought up as a priest at Shiloh, belongs not to Levi, but to Ephraim.

Digitized by Google

Dan sent of their family five men from their coasts, men of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, "Go, search the land:" who when they came to the hill country of Ephraim, to the house of Micah, they lodged there.

When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him: "Who brought thee hither? and what doest thou in this place? and what hast thou here?" And he said unto them: "Thus and thus dealeth Micah with me, and hath hired me, and I am his priest." And they said unto him: "Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous." And the priest said unto them: "Go in peace: before the Lord is your way wherein ye go."

Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and they were far from the Zidonians, and had no business with any man. And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, "What say ye?" And they said: "Arise, that we may go up against them: for we have seen the land, and behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land. When ye go, ye shall come upon a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth."

And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war. And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan[1] unto this day: behold, it is behind Kirjath-jearim. And they passed thence unto the hill country of Ephraim, and came unto the house of Micah.

Then answered the five men that went to spy out the country of Laish, and said unto their brethren: "Do ye know that there is in these houses an ephod, and teraphim, and a graven and molten image? now therefore consider what ye have to do." And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

[1] *Mahaneh-dan.* 'Camp of Dan.'

Digitized by Google

And the priest stood in the entering of the [village] gate with the six hundred men that were appointed with weapons of war. And these [the five men] went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, "What do ye?" And they said unto him: "Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?" And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

So they turned and departed, and put the little ones and the cattle and the carriage[1] before them. And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. And they cried unto the children of Dan. And they turned their faces, and said unto Micah: "What aileth thee, that thou comest with such a company?" And he said: "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?" And the children of Dan said unto him: "Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household." And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Bethrehob. And they built a city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first. And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Moses, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.[2] And they set them up Micah's

[1] *the carriage.* What is carried; the goods.

[2] By Tiglath-pileser in 734 B. C.

Digitized by Google

graven image, which he made, all the time that the house of God was in Shiloh.

The Outrage at Gibeah (Judg. xix.). And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of the hill country of Ephraim, who took to him a concubine out of Beth-lehem-judah. And his concubine played the whore against him,[1] and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months. And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law: "Comfort thine heart with a morsel of bread, and afterward go your way." And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man: "Be content, I pray thee, and tarry all night, and let thine heart be merry." And when the man rose up to depart, his father in law urged him: therefore he lodged there again. And he arose early in the morning on the fifth day to depart: and the damsel's father said: "Comfort thine heart, I pray thee." And they tarried until afternoon, and they did eat both of them. And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him: "Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home." But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled; his concubine also was with him.

And when they were by Jebus, the day was far spent; and the servant said unto his master: "Come, I pray thee, and let

[1] *played . . . against him.* The older Greek version reads: 'became angered with him,' which suits the context better.

Digitized by Google

us turn in into this city of the Jebusites, and lodge in it." And his master said unto him: "We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah." And he said unto his servant: "Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah." And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging. And behold, there came an old man from his work out of the field at even, which was also of the hill country of Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites. And when he had lifted up his eyes, he saw a wayfaring man, in the street of the city: and the old man said: "Whither goest thou? and whence comest thou?" And he said unto him: "We are passing from Beth-lehem-judah unto the farther side of the hill country of Ephraim; from thence am I: and I went to Beth-lehem-judah, but I am now going to my home; and there is no man that receiveth me to house. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing." And the old man said:

"Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street." So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial,[1] beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying: "Bring forth the man that came into thine house, that we may know him." And the man, the master of the house, went out unto them, and said unto them: "Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly." But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew

[1] *Belial*, 'worthlessness,' is not a proper noun in Hebrew. It was not until later times used as a name for Satan.

Digitized by Google

her, and abused her all the night until the morning: and when the day began to spring, they let her go.

Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. And he said unto her, "Up, and let us be going." But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place. And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel. And he commanded the men whom he sent out: Thus shall ye say to all the men of Israel: "Did ever such a thing happen from the day that the Israelites came up out of Egypt to this day? Consider of it, take advice, and speak your minds." And it was so, that all that saw it said: "There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day."

Punishment of the Benjamites (Judg. xx. 1–8, 14, 19, 29, 31, 36–47; xxi. 15–23). Then all the children of Israel went out unto the Lord in Mizpeh. Then said the children of Israel: "Tell us, how was this wickedness?"

And the Levite, the husband of the woman that was slain, answered and said: "I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge. And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead. And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel. Behold, ye are all children of Israel; give here your advice and counsel."

And all the people arose as one man, saying: "We will not any of us go to his tent, neither will we any of us turn into his house [until we have avenged this deed]."

Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh; but the children of Benjamin

Digitized by Google

thered themselves together out of the cities unto Gibeah, to go
t to battle against the children of Israel. And the children of
rael rose up in the morning, and encamped against Gibeah.
id Israel set liers in wait round about Gibeah. And the chil-
en of Benjamin went out against the people, and were drawn
ay from the city; for the men of Israel gave place to the Ben-
nites, because they trusted unto the liers in wait which they
d set beside Gibeah. And the liers in wait hasted, and rushed
on Gibeah. Now there was an appointed sign between the
en of Israel and the liers in wait, that they should make a great
me with smoke rise up out of the city. And when the men of
rael retired in the battle, Benjamin began to smite and kill of
e men of Israel about thirty persons: for they said: "Surely
ey are smitten down before us." But when the flame began to
ise up out of the city with a pillar of smoke, the Benjamites
oked behind them, and behold, the flame of the city ascended
to heaven. And when the men of Israel turned again, the
en of Benjamin were amazed: for they saw that evil was come
on them. Therefore they turned their backs before the men of
rael unto the way of the wilderness; but the battle overtook
em; and they which came out of the cities destroyed them in
e midst thereof. Thus they cut the Benjamites to pieces over
ainst Gibeah toward the sunrising. And there fell of Benjamin
ghteen thousand men. But six hundred men turned and fled
the wilderness unto the rock Rimmon, and abode in the rock
immon four months.

Now the men of Israel had sworn in Mizpeh, saying: "There
all not any of us give his daughter unto Benjamin to wife."
nd the people repented them for Benjamin, because that the
ord had made a breach in the tribes of Israel; for the women
d been destroyed out of Benjamin. And they said: "There
ust be an inheritance for them that be escaped of Benjamin,
at a tribe be not destroyed out of Israel. Howbeit we may not
ve them wives of our daughters: for the children of Israel have
orn, saying, Cursed be he that giveth a wife to Benjamin."
nen they said: "Behold, there is a feast of the Lord yearly in
iloh, which is on the north side of Beth-el, on the east side
the highway that goeth up from Beth-el to Shechem, and on
e south of Lebonah." Therefore they commanded the children
Benjamin, saying: "Go and lie in wait in the vineyards; and
e, and behold, if the daughters of Shiloh come out to dance

Digitized by Google

in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. And it shall be, when their fathers or their brethren come unto us to complain, that we will say: Grant them unto them, for ye did not give them unto them; else would ye now be guilty." And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

Ruth the Moabitess (Ruth i.–iv.). Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah, went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites [1] of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law: "Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband." Then she kissed them; and they lifted up their voice, and wept. And they said unto her: "Surely we will return with thee unto thy people."

And Naomi said: "Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they

[1] Ephrathah was perhaps the name for the district of Bethlehem.

Digitized by Google

may be your husbands?[1] Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to-night, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me."

And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said: "Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law." And Ruth said: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me,[2] and more also, if aught but death part thee and me."

When she saw that she was stedfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, "Is this Naomi?" And she said unto them: "Call me not Naomi,[3] call me Mara:[3] for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

So Naomi returned, and Ruth the Moabitess, her daughter in law, with her out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest. And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi: "Let me now go to the field, and glean ears of corn after him in whose sight I shall find

[1] Cf. *Deut.* xxv. 5 and 6: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel."

[2] See note p. 216.

[3] *Naomi*, 'Sweetness'; *Mara* 'Bitterness.'

Digitized by Google

grace." And she said unto her, "Go, my daughter." And she went, and came, and gleaned in the field after the reapers:[1] and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And behold, Boaz came from Beth-lehem, and said unto the reapers, "The Lord be with you." And they answered him, "The Lord bless thee." Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?" And the servant that was set over the reapers answered and said: "It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house."

Then said Boaz unto Ruth: "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." Then she fell on her face, and bowed herself to the ground, and said unto him: "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" And Boaz answered and said unto her: "It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Then she said: "Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens." And Boaz said unto her: "At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers: and he reached

[1] Cf. *Levit.* xxiii. 22: "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God."

Digitized by Google

her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men saying: "Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not."

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her: "Where thou hast gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee."

And she shewed her mother in law with whom she had wrought, and said: "The man's name with whom I wrought to-day is Boaz." And Naomi said unto her daughter in law: "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead." And Naomi said unto her: "The man is near of kin unto us, one of our next kinsmen." And Ruth the Moabitess said: "He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest." And Naomi said unto Ruth her daughter in law: "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Then Naomi her mother in law said unto her: "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do." And she said unto her: "All that thou sayest unto me I will do."

And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz had eaten and

Digitized by Google

drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and behold, a woman lay at his feet. And he said, "Who art thou?" And she answered: "I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman."[1] And he said: "Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the gate[2] of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning."

And she lay at his feet until the morning: and she rose up before one could know another. And he said: "Let it not be known that a woman came into the floor." Also he said: "Bring the vail that thou hast upon thee, and hold it." And when she held it, he measured six measures[3] of barley, and laid it on her: and she went into the city.

And when she came to her mother in law, she said, "How hast thou fared, my daughter?" And she told her all that the man had done to her. And she said: "These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law." Then said she: "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

Then went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz spake came by; unto whom he said: "Ho, such a one! turn aside, sit down here." And he turned aside, and sat down. And he took ten men of

[1] *spread therefore thy skirt. . . kinsman.* That is, 'Do the duty of a near kinsman by marrying me.'

[2] The city gate was a place of public resort, where "the talk of the town" was carried on.

[3] *six measures.* Three-fifths of a bushel.

Digitized by Google

the elders of the city, and said: "Sit ye down here." And they sat down. And he said unto the kinsman: "Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it:[1] but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee." And he said: "I will redeem it."

Then said Boaz: "What day thou buyest the field of the hand of Naomi, thou must buy also Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." And the kinsman said: "I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it."

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, "Buy it for thee." So he drew off his shoe.

And Boaz said unto the elders, and unto all the people: "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." And all the people that were in the gate, and the elders, said, "We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem: and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman."

So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

[1] Cf. *Lev.* xxv. 25: "If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." Elimelech's land had already been sold; but since its purchaser held it subject to a kinsman's claim, the kinsman was now thought of as buying it from Naomi.

Digitized by Google

And the women said unto Naomi: "Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him."

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, "There is a son born to Naomi;" and they called his name Obed: he is the father of Jesse, the father of David.

Birth and Consecration of Samuel (1 Sam. i., ii. 11). Now there was a certain man of Ramathaim-zophim, of the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: and he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no child. And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And Eli and his two sons, Hophni and Phinehas, the priests of the Lord, were there.

And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave a single portion, though he loved Hannah: but the Lord had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her: "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?"

So Hannah rose up after they had eaten in Shiloh, and stood before the Lord. Now Eli the priest sat upon a seat by a post of the temple of the Lord. And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said: "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."

Digitized by Google

And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her: "How long wilt thou be drunken? put away thy wine, and go from the presence of Jehovah." And Hannah answered and said: "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto." Then Eli answered and said: "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him." And she said: "Let thine handmaid find grace in thy sight." So the woman went her way, and did eat, and her countenance was no more sad.

And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel,[1] saying, "Because I have asked him of the Lord."

And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband: "I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever." And Elkanah her husband said unto her: "Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish thy word."

So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a skin of wine, and brought him unto the house of the Lord in Shiloh. And they slew a bullock, and brought the child to Eli. And she said: "Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

[1] *Samuel.* Here taken as meaning 'Asked of God.'

Digitized by Google

And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

Eli's Wicked Sons (1 Sam. ii. 12–36). Now the sons of Eli were sons of Belial; they regarded not the Lord, nor the priest's due from the people. When any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed: "Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw." And if the man said unto him: "Let them not fail to burn the fat presently, and then take as much as thy soul desireth;" then he would answer him: "Nay; but thou shalt give it me now: and if not, I will take it by force." Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

But Samuel ministered before the Lord, being a child, girded with a linen ephod.[1] Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife, and said: "The Lord give thee seed of this woman for the loan which is lent to the Lord." And they went unto their own home. And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

Now Eli was very old, and heard all that his sons did unto all Israel. And he said unto them: "Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall

[1] The *ephod* was perhaps originally a simple loin-cloth, such being doubtless the garment worn by Samuel, and by David (p. 273). The priest's ephod may have been a developed form of the loin-cloth, viz. an apron, described in *Ex.* xxviii. as having shoulder-straps fastened by brooches to the robe. It is more popularly understood, however, to have been a short tunic. As made by Gideon and Micah, the ephod was perhaps the gold casing of an image before which oracles were taken, although the language suggests that it was some sort of image itself. See pp. 234, 250, for its use in connection with the sacred lot.

Digitized by Google

intreat for him?" Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them. And the child Samuel grew on, and was in favor both with the Lord, and also with men.

And there came a man of God unto Eli, and said unto him: "Thus saith the Lord, I did plainly appear unto the house of thy father, when they were in Egypt in bondage to Pharaoh's house. And I did choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me, and I did give unto the house of thy father for food all the offerings made by fire of the children of Israel. Wherefore kick ye at my sacrifice and at mine offering which I have commanded in my habitation; and honorest thy sons above me to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, and there shall not be an old man in thine house for ever. And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest,[1] that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread."

The Call of Samuel (1 Sam. iii. 1–iv. 1). And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was rare in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place

[1] *Faithful priest.* Zadok, whom Solomon made priest in place of Eli's great-grandson Abiathar. See p. 311.

Digitized by Google

(now his eyes began to wax dim, that he could not see), and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, "Here am I." And he ran unto Eli, and said: "Here am I; for thou calledst me." And he said: "I called not; lie down again." And he went and lay down. And the Lord called yet again: "Samuel." And Samuel arose and went to Eli, and said: "Here am I; for thou didst call me." And he answered: "I called not, my son; lie down again." Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said: "Here am I; for thou didst call me." And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel: "Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth." So Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times, "Samuel, Samuel." Then Samuel answered: "Speak; for thy servant heareth." And the Lord said to Samuel: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house, from the beginning even unto the end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, "Samuel, my son." And he answered, "Here am I." And he said: "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee,[1] and more also, if thou hide any thing from me of all the things that he said unto thee." And Samuel told him every whit, and hid nothing from him. And he said: "It is the Lord: let him do what seemeth him good."

[1] The formula: *God do so to thee* was one used in the ceremony of slaying an animal to solemnize an oath.

Digitized by Google

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-Sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel. And the word of Samuel came to all Israel.

The Ark among the Philistines (1 Sam. iv. 2–vii. 2). Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said: "Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

So the people sent to Shiloh, that they might bring from thence the ark of the Lord of hosts, which dwelleth between the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of God. And when the ark of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said: "What meaneth the noise of this great shout in the camp of the Hebrews?" And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, "God is come into the camp." And they said: "Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight."

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man of Benjamin out of the army, and came

Digitized by Google

to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the gate watching the road: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said: "What meaneth the noise of this tumult?" And the man came in hastily, and said unto Eli: "I am he that came out of the army, and I fled to-day out of the army." And he said: "What is there done, my son?" And the messenger answered and said: "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken." And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death the women that stood by her said unto her: "Fear not; for thou hast borne a son." But she answered not, neither did she regard it. And they named the child I-chabod,[1] saying: "The glory is departed from Israel:" because the ark of God was taken, and because of her father in law and her husband.

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod, into the house of Dagon and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. But the hand of the Lord was heavy upon them of Ashdod, and he

[1] *Ichabod.* 'No glory.'

Digitized by Google

destroyed them, and smote them with emerods,[1] even Ashdod and the coasts thereof. And when the men of Ashdod saw that it was so, they said: "The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god." They sent therefore and gathered all the lords of the Philistines unto them, and said: "What shall we do with the ark of the God of Israel?" And they answered: "Let the ark of the God of Israel be carried about unto Gath." And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts. Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying: "They have brought about the ark of the God of Israel to us, to slay us and our people." So they sent and gathered together all the lords of the Philistines, and said: "Send away the ark of the God of Israel, and let it go again to its own place, that it slay us not, and our people:" for there was a deadly destruction throughout all the city; the hand of God was very heavy there. And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

And the ark of the Lord was in the country of the Philistines seven months.[2] And the Philistines called for the priests and the diviners, saying: "What shall we do to the ark of the Lord? tell us wherewith we shall send it to its place." And they said: "If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you." Then said they: "What shall be the trespass offering which we shall return to him?" They answered: "Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords; [3] and ye shall give glory unto the

[1] *emerods.* Hemorrhoids, here very likely the tumors of bubonic plague.

[2] The Greek here adds: "and their land swarmed with mice." But the "five golden mice," mentioned later, may be merely symbols of pestilence. Mice were certainly so regarded by the Egyptians. The Greek in two of the passages just ahead omits mention of the gold hemorrhoids.

[3] A clause here following: "Wherefore ye shall make images of your emerods, and images of your mice that mar the land" is thought to be a gloss. But

Digitized by Google

God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke,[1] and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us."

And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods. And the kine took the straight way by the way to Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left: and the lords of the Philistines went after them unto the border of Beth-shemesh.

And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord. And when the five lords of the Philistines had seen it, they returned to Ekron the same day. A witness is the great stone, whereon they set down the ark of the Lord: which stone remaineth unto this day in the field of Joshua the Beth-shemite.

But the sons of Jeconiah did not rejoice with the men of Beth-shemesh, when they looked upon the ark of the Lord, and he smote of them threescore and ten men: and the people lamented, because the Lord had smitten many of the people with

its writer evidently understood that there was a plague of mice. The passage suggests the symbolic magic by which superstitious people believe that if the image of a person or thing be subjected to hurt with fitting spells, its original will take harm.

[1] The cart and kine would have been profaned by previous use.

Digitized by Google

a great slaughter. And the men of Beth-shemesh said: "Who is able to stand before this holy Lord God? and to whom shall he go up from us?" And they sent messengers to the inhabitants of Kirjath-jearim, saying: "The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you." And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord. And it came to pass, while the ark abode in Kirjath-jearim,[1] that the time was long; for it was twenty years.

[1] Shiloh had perhaps fallen into the hands of the Philistines. It does not appear again as a national meeting-place.

Digitized by Google

IX

THE EARLY MONARCHY

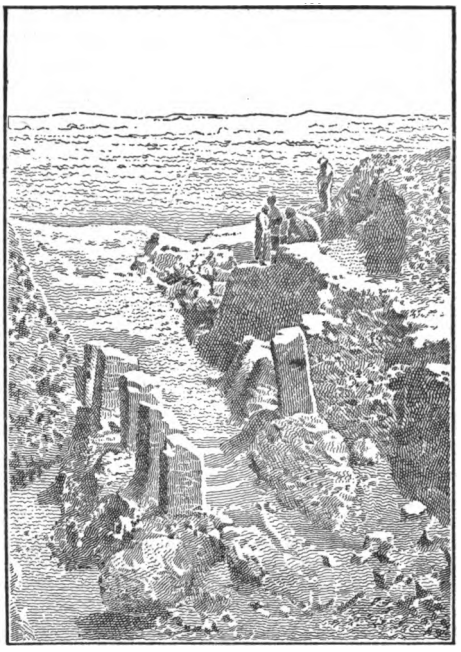
1. Saul

Saul Anointed by Samuel (1 Sam. ix.; x. 1–16; xi. 1–11,15). Now there was a man of Gibeah, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a man well to do. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

And the asses of Kish Saul's father were lost. And Kish said to Saul his son: "Take now one of the servants with thee, and arise, go seek the asses." And they passed through the hill country of Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and they passed through the land of the Benjamites, but they found them not. When they were come to the land of Zeph, Saul said to his servant that was with him: "Come, and let us return; lest my father leave caring for the asses, and take thought for us."

And he said unto him: "Behold now, there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go." Then said Saul to his servant: "But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?" And the servant answered Saul again, and said: "Behold, I have here at hand the fourth part of a shekel of silver: that shalt thou give to the man of God, to tell us our way." (Beforetime in Israel, when a man went to enquire of God, thus he spake: "Come, and let us go to the seer:" for he that is now called a prophet was beforetime called a seer.) Then said Saul to his servant: "Well said; come, let us go." So they went unto the city where the man of God was.

Digitized by Google



Pillar-stones (mazzebahs) unearthed in the High Place at Taanach

And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, "Is the seer here?" And they answered them, and said: "He is; behold, he is before you: make haste now, for he came to-day to the city; for there is a sacrifice of the people to-day in the high place:[1] as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden.[2] Now therefore get you up; for about this time ye shall find him." And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

Now the Lord had told Samuel in his ear a day before Saul came, saying: "To-morrow about this time I will send thee a

[1] *high place.* Beginning as a natural place for burnt-offerings, the barren hill-top above a town would in time become its sanctuary. Every Canaanite town had such a spot for the worship of its Baal and Ashtart, fitted up with altar, pillar-stones or mazzebahs and sacred poles or asherahs. With the Hebrew settlement of Canaan these local sanctuaries were taken over almost without change and became the regular places of Jehovah worship. But since their rites almost inevitably retained features of the old heathen cults, they were finally attacked by Hosea and other eighth-century prophets as seats of idolatry.

[2] It was part of the sacrificial rite to eat the victim's flesh, after its blood and fat had been offered.

Digitized by Google

man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me." [1] And when Samuel

[1] Chapters vii., viii., and xii. present a view of the kingship so different from that expressed here, and give Samuel so much more prominent a position before Israel, that it is better to take their account as a distinct whole: —

And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abijah: they were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him: "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."

But the thing displeased Samuel, when they said: "Give us a king to judge us." And Samuel prayed unto the Lord. And the Lord said unto Samuel: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them."

And Samuel told all the words of the Lord unto the people that asked of him a king. And he said: "This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, to his servants. And he will take your menservants, and your maidservants, and your goodliest cattle, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." Nevertheless the people refused to obey the voice of Samuel; and they said: "Nay; but we will have a king over us; that we also may be like all the nations; and that our kings may judge us, and go out before us, and fight our battles."

And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel: "Hearken unto their voice, and make them a king." And Samuel said unto the men of Israel: "Go ye every man unto his city."

And Samuel called the people together unto the Lord to Mizpeh; and said unto the children of Israel: "Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you: and ye have this day rejected your God, who himself saved you out of all your adversities and your

Digitized by Google

saw Saul, the Lord said unto him: "Behold the man whom I spake to thee of! this same shall reign over my people." Then

tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands." And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken; and Saul the son of Kish was taken.

And when they sought him, he could not be found. Therefore they enquired of the Lord further, Did the man come thither? And the Lord answered, "Behold, he hath hid himself among the stuff." And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people: "See ye him whom the Lord hath chosen, that there is none like him among all the people?" And all the people shouted, and said, "God save the king."

And Samuel said unto all Israel: "Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." And they said: "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." And he said unto them: "The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand." And they answered, "He is witness."

And Samuel said: "Now therefore behold the king whom ye have chosen! and behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as against your king. Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to-day?[1] I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king."

So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel: "Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins, this evil, to ask us a king." And Samuel said unto the people: "Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

[1] About the end of May, when rain is so rare that a thunderstorm would be a miracle.

Digitized by Google

Saul drew near to Samuel in the gate, and said: "Tell me, I pray thee, where the seer's house is." And Samuel answered Saul, and said: "I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on thy father's house?" And Saul answered and said: "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?"

And Samuel took Saul and his servant, and brought them into the parlor,[1] and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook:

"Bring the portion which I gave thee, of which I said unto thee, Set it by thee." And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said: "Behold that which is before thee, and eat: for unto this time have we waited for thee to eat with the people."

So Saul did eat with Samuel that day. And when they were come down from the high place into the city they spread a couch for Saul upon the top of the house, and he lay down. And it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying: "Up, that I may send thee away." And Saul arose, and they went out, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul: "Bid the servant pass on before us, but stand thou still a while, that I may shew thee the word of God."

Then Samuel took a vial of oil, and poured it upon his head,

But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him the men of valor whose hearts God had touched. But the children of Belial said, "How shall this man save us?" And they despised him, and brought him no presents. But he held his peace.

[1] *parlor*. Rather, the 'dining-hall' adjoining the sanctuary, where the sacrificial meal was eaten.

Digitized by Google

and kissed him, and said: "Is it not because the Lord hath anointed thee to be prince over his inheritance? And thou shalt reign over the Lord's people, and shalt save them from the hand of their enemies round about. And this shall be the sign that Jehovah hath anointed thee to be prince over his inheritance: When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the oak of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a skin of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to Gibeah, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets [1] coming down from the high place with a psaltery, and a tabret,[2] and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee."

And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to Gibeah, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another: "What is this that is come unto the son of Kish? Is Saul also among the prophets?"

And one of the same place answered and said, "But who is

[1] The *prophets*, here appearing for the first time as an established order in Israel, are religious zealots, whose practices suggest those of the modern dervishes. Such "prophesying" was already found in the old Canaanitish religion, and doubtless began in ecstatic dancing about the altar as an expression of religious feeling. Samuel is shown as a prophet in the later sense, — a revealer of the will of God.

[2] *psaltery, tabret.* See note, p. 273.

Digitized by Google

their father?"[1] Therefore it became a proverb, "Is Saul also among the prophets?"

And when he had made an end of prophesying, he came to the high place. And Saul's uncle said unto him and to his servant, "Whither went ye?" And he said, "To seek the asses: and when we saw that they were no where, we came to Samuel." And Saul's uncle said: "Tell me, I pray thee, what Samuel said unto you." And Saul said unto his uncle, "He told us plainly that the asses were found." But of the matter of the kingdom, whereof Samuel spake, he told him not.

Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash: "Make a covenant with us, and we will serve thee." And Nahash the Ammonite answered them: "On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel." And the elders of Jabesh said unto him: "Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee."

Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. And behold, Saul came after the herd out of the field;[2] and Saul said, "What aileth the people that they weep?" And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying: "Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." And the fear of the Lord fell on the people, and they came out with one consent. And they said unto the messengers that came: "Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by that time the sun be hot, ye shall have help." And the messengers came and shewed it to the men of Jabesh; and they were glad. Therefore the men of Jabesh said: "To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you."

[1] *who is their father?* The question has been explained (1) as meaning, Is prophecy a matter of parentage? (2) as expressing surprise that the son of a well-to-do man of good standing should be found with a band of fanatics — men of no 'family.'

[2] The episode suggests the story of Cincinnatus.

Digitized by Google

And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.[1]

And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

The Deliverance from the Philistines[2] (1 Sam. x. 8; xiii.; xiv. 1–46, 52). [Now Samuel said unto Saul:] "Thou shalt go

[1] As the text stands, here follows an allusion to the other story of Saul's establishment as king: — "And the people said unto Samuel: 'Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.' And Saul said: 'There shall not a man be put to death this day: for to-day the Lord hath wrought salvation in Israel.'"

[2] Another story of deliverance from the Philistines (1 *Sam.* vii. 2–14) continues the representation (see pp. 224–226 bottom) of Samuel as the real head of Israel: —

And all the house of Israel turned unto the Lord. And Samuel spake unto all the house of Israel, saying: "If ye do return unto the Lord with all your hearts, then put away the strange gods and the Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines." Then the children of Israel did put away the Baalim and the Ashtaroth, and served the Lord only.

And Samuel said: "Gather all Israel to Mizpeh, and I will pray for you unto the Lord." And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there: "We have sinned against the Lord." And Samuel judged the children of Israel in Mizpeh.

And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel: "Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines." And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying: "Hitherto hath the Lord helped us."

So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

Digitized by Google

down before me to Gilgal: and behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do." Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan his son in Geba of Benjamin: and the rest of the people he sent every man to his tent.

And Jonathan smote the garrison[1] of the Philistines that was in Gibeah, and the Philistines heard it said: "The Hebrews have revolted." And Saul blew the trumpet throughout all the land. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. And the Philistines gathered themselves together to fight with Israel, three thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

When the men of Israel saw that they were in a strait (for the people were distressed), then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said: "Bring hither a burnt offering to me, and peace offerings." And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said: "What hast thou done?" And Saul said: "Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gather themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself, therefore, and offered a burnt offering." And Samuel said to Saul:

[1] It was probably not the *garrison*, but the *Resident*, an officer stationed there to collect the tribute.

Digitized by Google

"Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." [1]

[1] A second story of Saul's rejection by Samuel is told in 1 *Sam.* xv.:—

And Samuel said unto Saul: "The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling; ox and sheep, camel and ass."

And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites: "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt." So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

Then came the word of the Lord unto Samuel, saying: "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments." And it grieved Samuel; and he cried unto the Lord all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying: "Saul came to Carmel, and behold, he set him up a monument, and is gone about, and passed on, and gone down to Gilgal." And Samuel came to Saul: and Saul said unto him: "Blessed be thou of the Lord: I have performed the commandment of the Lord." And Samuel said: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" And Saul said: "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed."

Then Samuel said unto Saul: "Stay, and I will tell thee what the Lord hath said to me this night." And he said unto him, "Say on." And Samuel said: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" And Saul said unto Samuel: "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should

Digitized by Google

And Samuel arose, and gat him up from Gilgal and went his way. And the remnant of the people went up after Saul to join the men of war; and when they were come from Gilgal unto Gibeah of Benjamin, Saul numbered the people that were present with him, about six hundred men. And Saul, and Jonathan his son, and the people that were present with them, abode in Geba of Benjamin: but the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: and another company turned the way to Beth-horon: and another company turned to the way of the hill that looketh to the valley of Zeboim toward the wilderness.

Now there was no smith found throughout all the land of Israel: for the Philistines said, "Lest the Hebrews make them swords or spears:" but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand

have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." And Samuel said: "Hath the Lord as great delight in burnt offerings and sacrices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as the iniquity of teraphim. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

And Saul said unto Samuel: "I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord." And Samuel said unto Saul: "I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him: "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent."

Then he said: "I have sinned: yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." So Samuel turned again after Saul; and Saul worshipped the Lord. Then said Samuel: "Bring ye hither to me Agag the king of the Amalekites." And Agag came unto him delicately. And Agag said, "Surely the bitterness of death is past." And Samuel said: "As thy sword hath made women childless, so shall thy mother be childless among women." And Samuel hewed Agag in pieces before the Lord in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul.

Digitized by Google

of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out to the passage of Michmash.

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armor: "Come, and let us go over to the Philistines' garrison, that is on the other side." But he told not his father. And Saul tarried in the uttermost part of Geba under a pomegranate tree which is in the threshing-floor: and the people that were with him were about six hundred men; and Ahijah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, bearing an ephod. And the people knew not that Jonathan was gone.

And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. The forefront of the one was situate northward over against Michmash, and the other southward over against Geba. And Jonathan said to the young man that bare his armor: "Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few." And his armorbearer said unto him: "Do all that is in thine heart: behold, I am with thee; my heart is as thy heart." Then said Jonathan: "Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this shall be a sign unto us."

And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said: "Behold, the Hebrews come forth out of the holes where they had hid themselves." And the men of the garrison answered Jonathan and his armorbearer, and said: "Come up to us, and we will shew you a thing." And Jonathan said unto his armorbearer: "Come up after me: for the Lord hath delivered them into the hand of Israel." And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him: and they fell before

Digitized by Google

Jonathan; and his armorbearer slew after him. And that first slaughter, which Jonathan and his armorbearer made, was about twenty men. And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a trembling, sent of God.

And the watchmen of Saul in Geba of Benjamin looked; and behold the camp moved in tumult hither and thither. Then said Saul unto the people that were with him: "Number now, and see who is gone from us." And when they had numbered, behold, Jonathan and his armorbearer were not there. And Saul said unto Ahijah, "Bring hither the ephod;" for he bore the ephod at that time before Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, "Withdraw thine hand."[1] And Saul and all the people that were with him assembled themselves, and they came to the battle: and behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in the hill country of Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day: and the battle passed over unto Beth-horon.

So Israel was with Saul, about ten thousand men, and the fighting was scattered over the hill country of Ephraim. And Saul vowed a vow on that day, and adjured the people, saying: "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies."[2] So none of the people tasted any food. Now there was honey upon the ground, and when the people came to the honeycomb, behold the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the peo-

[1] *Withdraw thine hand.* That is, from taking the sacred lot. See note on *Urim and Thummim*, p. 141.

[2] Saul's purpose was to secure the continued assistance of Jehovah, who, according to the religious ideas of the time, would be propitiated by their self-denial, especially since the taboo on food would ensure the offering to Him of the first-fruits of the spoil.

Digitized by Google

ple with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said: "Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day." Then said Jonathan: "My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. If haply the people had eaten freely to-day of the spoil of their enemies which they found, had there not been now a much greater slaughter among the Philistines?"

And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood. Then they told Saul, saying: "Behold, the people sin against the Lord, in that they eat with the blood."[1] And he said: "Ye have transgressed: roll a great stone unto me this day." And Saul said: "Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood." And all the people brought every man his ox with him that night, and slew them there. And Saul built an altar unto Jehovah: the same was the first altar that he built unto the Lord.

And Saul said: "Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them." And they said: "Do whatsoever seemeth good unto thee." Then said the priest: "Let us draw near hither unto God." And Saul asked counsel of God: 'Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel?" But he answered him not that day. And Saul said. "Draw ye near hither, all the chief of the

[1] "Sacrificial blood, which contained the life, gradually came to be considered as something too sacred to be eaten, and in most sacrifices it was entirely made over to the god at the altar. As all slaughter of domestic animals for food was originally sacrificial among the Arabs as well as among the Hebrews, this carried with it the disuse of blood as an article of ordinary food; and even when slaughter ceased to involve a formal sacrifice, it was still thought necessary to slay the victim in the name of a god, and pour the blood on the ground. Among the Hebrews this practice soon gave rise to an absolute prohibition of blood-eating." W. Robertson Smith: *Religion of the Semites*, p. 234.

Digitized by Google

people: and know and see wherein this sin hath been this day. For, as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die." But there was not a man among all the people that answered him. Then said he unto all Israel: "Be ye on one side, and I and Jonathan my son will be on the other side." And the people said unto Saul, "Do what seemeth good unto thee." Therefore Saul said: "O Lord God of Israel, why hast thou not answered thy servant this day? If the guilt be in me or in my son Jonathan, Lord God of Israel, give Urim; but if thou sayest thus: The guilt is in my people Israel, give Thummim." And Saul and Jonathan were taken: but the people escaped. And Saul said: "Cast lots between me and Jonathan my son, and whom Jehovah shall take, he shall die." And the people said to Saul, "It shall not be so." But Saul prevailed over the people, and they cast between him and his son Jonathan; and Jonathan was taken.

Then Saul said to Jonathan, "Tell me what thou hast done." And Jonathan told him, and said: "I did indeed taste a little honey with the end of the rod that was in mine hand. Lo, I am ready to die." And Saul answered: "God do so to me and more also: for thou shalt surely die, Jonathan." And the people said unto Saul: "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day." So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines: and the Philistines went to their own place. And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

David Anointed by Samuel (1 Sam. xv. 35; xvi. 1–13). And the Lord repented that he had made Saul king over Israel. And the Lord said unto Samuel: "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons." And Samuel said: "How can I go? if Saul hear it, he will kill me." And the Lord said: "Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the

Digitized by Google

sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee."

And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, "Comest thou peaceably?" And he said: "Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, "Surely the Lord's anointed is before him." But the Lord said unto Samuel: "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Then Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither hath the Lord chosen this." Then Jesse made Shammah to pass by. And he said, "Neither hath the Lord chosen this." And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, "The Lord hath not chosen these." And Samuel said unto Jesse, "Are here all thy children?" And he said: "There remaineth yet the youngest, and behold, he keepeth the sheep." And Samuel said unto Jesse: "Send and fetch him: for we will not sit down till he come hither." And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said: "Arise, anoint him: for this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forth. So Samuel rose up, and went to Ramah.

David as Saul's Harper (1 Sam. xvi. 14–23). But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him: "Behold now, an evil spirit from God troubleth thee. Let our Lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well." And Saul said unto his servants: "Provide me now a man that can play well, and bring him to me." Then answered one of the servants, and said: "Behold, I have seen a son of Jesse the Beth-lehem-

Digitized by Google

ite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him." Wherefore Saul sent messengers unto Jesse, and said, "Send me David thy son, which is with the sheep." And Jesse took ten loaves of bread, and a skin of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armorbearer. And Saul sent to Jesse, saying: "Let David, I pray thee, stand before me; for he hath found favor in my sight." And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

David and Goliath (1 Sam. xvii. 1–54). Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belonged to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.[1] And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels[1] of brass. And he had greaves of brass upon his legs, and a javelin of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels[1] of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them: "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us." And the Philistine said: "I defy the armies of Israel this day; give me a man, that we may fight

[1] *six cubits and a span*, about ten feet; *five thousand shekels*, about 150 lbs.; *six hundred shekels*, about 18 lbs.

Digitized by Google

together." When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.[1]

But David said to Saul: "Let not my Lord's heart fail within him; thy servant will go and fight with this Philistine." And Saul said to David: "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." And David said unto Saul: "Thy servant kept his father's sheep, and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and

[1] Verses 12-31 here do not appear in the Greek. They introduce Jesse and his sons as if for the first time; and since the story is complete and consistent without them, they are here given (without their introductory matter) as representing a distinct account: —

And Jesse said unto David his son: "Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren: and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge."

Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his baggage in the hand of the keeper of the baggage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said: "Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel." And David spake to the men that stood by him, saying: "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?" And the people answered him after this manner, saying, "So shall it be done to the man that killeth him."

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said: "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." And David said: "What have I now done? Is not there a cause?" And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

Digitized by Google

smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." David said moreover: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And Saul said unto David, "Go, and the Lord be with thee."

And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul: "I cannot go with these; for I have not proved them." And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in his scrip;[1] and his sling was in his hand: and he drew near to the Philistine. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth. And the Philistine said unto David: "Am I a dog, that thou comest to me with staves?" And the Philistine cursed David by his gods. And the Philistine said to David:

"Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." Then said David to the Philistine: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands."

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. Then David ran, and stood upon the Philistine, and took his sword and slew him,

[1] *scrip*. The ammunition bag of a slinger.

Digitized by Google

and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem;[1] but he put his armor in his tent.[2]

Saul's Jealousy of David (1 Sam. xviii. 6–9, 12–16, 20–29; xix. 1–17). And the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, with instruments of music. And the women answered one another as they played, and said, —

"Saul hath slain his thousands,
And David his ten thousands."

And Saul was very wroth, and the saying displeased him; and he said: "They have ascribed unto David ten thousands, and to me they have ascribed but thousands." And Saul eyed David from that day and forward. And Saul was afraid of David;

[1] *Jerusalem* was not yet a Hebrew city. Perhaps we should read *Saul*, as Cheyne suggests.

[2] The passage xvii. 55–xviii. 5 does not appear in the Greek. Since it makes Saul as yet ignorant of David's family, it is probably part of that version of David's exploit which began with the passage on p. 239 below. It is as follows: —

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, "Abner, whose son is this youth?" And Abner said, "As thy soul liveth, O king, I cannot tell." And the king said, "Enquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, "Whose son art thou, thou young man?" And David answered, "I am the son of thy servant Jesse the Beth-lehemite."

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

Digitized by Google

wherefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.

And Michal[1] Saul's daughter loved David: and they told Saul, and the thing pleased him. And Saul said: "I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him." And Saul commanded his servants, saying: "Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law." And Saul's servants spake those words in the ears of David. And David said: "Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?" And the servants of Saul told him, saying, "On this manner spake David." And Saul said: "Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies." But Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son in law. Wherefore David arose and went, he and his men, and slew of the Philistines a hundred men; and David brought their foreskins, and they gave them in full to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife. And Saul saw and knew that the Lord was with David, and that all Israel loved him. And Saul was yet the more afraid of David.

And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son delighted much in David: and Jonathan told David, saying: "Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and

[1] Another tradition makes Merab the daughter offered: —

And Saul said to David: "Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles." For Saul said: "Let not mine hand be upon him, but let the hand of the Philistines be upon him." And David said unto Saul: "Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?" But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

Digitized by Google

hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee." And Jonathan spake good of David unto Saul his father, and said unto him: "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?" And Saul hearkened unto the voice of Jonathan: and Saul sware: "As the Lord liveth, he shall not be slain." And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit from God came upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand, as at other times. And Saul sought to smite David even to the wall with the javelin. But he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped. And that night Saul sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying: "If thou save not thy life to-night, to-morrow thou shalt be slain." So Michal let David down through a window: and he went, and fled, and escaped. And Michal took the teraphim, and laid it in the bed, and put a pillow of goats' hair at the head thereof, and covered it with the clothes. And when Saul sent messengers to take David, she said: "He is sick." And Saul sent the messengers again to see David, saying: "Bring him up to me in the bed, that I may slay him." And when the messengers were come in, behold, there was the teraphim in the bed, with a pillow of goats' hair at the head thereof. And Saul said unto Michal: "Why hast thou deceived me so, and sent away mine enemy, that he is escaped?" And Michal answered Saul: "He said unto me, Let me go; why should I kill thee?"

David and Jonathan (1 Sam. xx.). And David came and said before Jonathan: "What have I done? what is mine

Digitized by Google

iniquity? and what is my sin before thy father, that he seeketh my life?" And he said unto him: "God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so." And David answered and said: "Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death."

Then said Jonathan unto David: "Whatsoever thy soul desireth, I will even do it for thee." And David said unto Jonathan: "Behold, to-morrow is the new moon,[1] and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field until even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?" And Jonathan said: "Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?"

Then said David to Jonathan: "Who shall tell me? or what if thy father answer thee roughly?" And Jonathan said unto David, "Come, and let us go out into the field." And they went out both of them into the field. And Jonathan said unto David: "The Lord the God of Israel be witness: when I have sounded my father about this time to-morrow, behold, if there be good toward David, shall I not then send unto thee and disclose it unto thee? The Lord do so and much more to Jonathan, if it please my father to do thee evil, and I disclose it not to thee, and send thee away, that thou mayest go in peace. And the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord: but if I die, thou shalt not cut off thy kindness from my house for ever: and if, when the Lord hath cut off the enemies

[1] The day of the *new moon* was from earliest times a religious festival in Palestine. In several Old Testament passages it is associated with the Sabbath.

Digitized by Google

of David every one from the face of the earth, the name of Jonathan be cut off by the house of David, the Lord even require it at the hand of David's enemies." And Jonathan sware again to David, by his love toward him: for he loved him as he loved his own soul.

Then Jonathan said to David: "To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by yonder mound. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrow is on this side of thee, take it; then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, Behold, the arrow is beyond thee; go thy way: for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever."

So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan sat opposite, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day: for he thought: "Something hath befallen him, he is not clean; for he hath not been cleansed." And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son: "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?" And Jonathan answered Saul: "David earnestly asked leave of me to go to Beth-lehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brethren have commanded me to be there: and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table." Then Saul's anger was kindled against Jonathan, and he said unto him: "Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom.

Digitized by Google

Wherefore now send and fetch him unto me, for he shall surely die." And Jonathan answered Saul his father, and said unto him: "Wherefore shall he be slain? what hath he done?" And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad: "Run, find out now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?" And Jonathan, cried after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And David arose and departed: and Jonathan went into the city.

David a Fugitive (1 Sam. xxi. 1–7; xxii. 1–5). Then came David to Nob to Ahimelech the priest:[1] and Ahimelech was afraid at the meeting of David, and said unto him: "Why art thou alone, and no man with thee?" And David said unto Ahimelech the priest: "The king hath commanded me a busi-

[1] Ahimelech was son of Ahitub, and great-grandson of Eli. Another passage makes David take refuge with Samuel: —

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, "Behold, David is at Naioth in Ramah." And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then Saul was exceeding angry, and went himself also to Ramah, and came to the well of the threshing-floor which is on the height: and he asked and said, "Where are Samuel and David?" And one said, "Behold, they be at Naioth in Ramah." And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say: "Is Saul also among the prophets?"

Digitized by Google

ness, and hath said unto me, Let no man know anything of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present." And the priest answered David, and said: "There is no common bread under mine hand, but there is hallowed bread,[1] — if only the young men have kept themselves from women." And David answered the priest, and said unto him: "Of a truth women have been kept from us, as in former days, when I went forth, and the vessels of the young men were holy, though it was but a common journey; how much more then to-day shall their vessels be holy."[2] So the priest gave him hallowed bread; for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

Now a certain man of the servants of Saul was there that day, detained before the Lord; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

And David said unto Ahimelech: "And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste." And the priest said: "The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it; for there is no other save that here." And David said: "There is none like that; give it me."

David therefore departed thence, and escaped to the stronghold of Adullam:[3] and when his brethren and all his father's

[1] *hallowed bread.* Bread consecrated by being set before Jehovah in the sanctuary. The custom was practised (perhaps originally) by the Babylonians. In later Israel the shew bread could be eaten only by the priests, and in the sanctuary.

[2] "In the Old Testament, war and warriors are often spoken of as consecrated, — a phrase which seems to be connected, not merely with the use of sacred ceremonies at the opening of a campaign, but with the idea that war is a holy function. . . . That the taboo on sexual intercourse applied to warriors in old Israel cannot be positively affirmed, but is probable. . . . In this passage David says, 'Nay, but women are forbidden to us, as has always been my rule when I go on an expedition, so that the gear (clothes, arms, etc.) of the young men is holy even when it is a common (not a sacred) journey; how much more so when to-day they will be consecrated, gear and all." W. Robertson Smith: *Religion of the Semites*, p. 455. David thus hints that a formal consecration will take place as soon as he joins his men.

[3] *stronghold of Adullam.* The rendering 'cave of Adullam,' which has become a popular expression, was due to a scribal error.

Digitized by Google

house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

And David went thence to Mizpeh of Moab: and he said unto the king of Moab: "Let my father and my mother, I pray thee, be with you, till I know what God will do for me." And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. And the prophet Gad said unto David: "Abide not in Mizpeh; depart, and get thee into the land of Judah." Then David departed, and came into the forest of Hareth.

Saul's Revenge on the Priests of Nob (1 Sam. xxii. 6–23). When Saul heard that David was discovered, and the men that were with him (now Saul was sitting in Gibeah under the tamarisk tree on the height, having his spear in his hand, and all his servants were standing about him) then Saul said unto his servants that stood about him: "Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant to be an enemy against me, as at this day?" Then answered Doeg the Edomite, which was set over the servants of Saul, and said: "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he enquired of the Lord for him, and gave him victuals and gave him the sword of Goliath the Philistine."

Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king. And Saul said, "Hear now, thou son of Ahitub." And he answered, "Here I am, my lord." And Saul said unto him: "Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, as at this day?" Then Ahimelech answered the king, and said: "And who is so faithful among all thy servants as David, which is the king's son in law, and

Digitized by Google

captain over thy bodyguard, and is honorable in thine house? Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more." And the king said, "Thou shalt surely die, Ahimelech, thou and all thy father's house." And the king said unto the footmen[1] that stood about him: "Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew it to me." But the servants of the king would not put forth their hand to fall upon the priests of the Lord. And the king said to Doeg: "Turn thou and fall upon the priests." And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar shewed David that Saul had slain the Lord's priests. And David said unto Abiathar: "I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul. I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not: for he that seeketh thy life seeketh my life: for with me thou shalt be in safeguard."

David Spares Saul's Life (1 Sam. xxiii. 11–14; xxvi.). Then they told David, saying: "Behold, the Philistines fight against Keilah, and they rob the threshing-floors." Therefore David enquired of the Lord,[2] saying, "Shall I go and smite these Philistines?" And the Lord said unto David: "Go, and smite the Philistines, and save Keilah." And David's men said unto him: "Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?" Then David enquired of the Lord yet again. And the Lord answered him and said: "Arise, go down to Keilah; for I will deliver the Philistines into thine hand." So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

And it was told Saul that David was come to Keilah. And

[1] *footmen*. The runners who went before the king's chariot.

[2] "When Abiathar the son of Ahimelech fled to David to Keilah, he came down with an ephod in his hand." *vs.* 6.

Digitized by Google

Saul said: "God hath delivered him into mine hand; for he is shut in by entering into a town that hath gates and bars." And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. And David knew that Saul devised mischief against him; and he said to Abiathar the priest, "Bring hither the ephod." Then said David: "O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant." And the Lord said, "He will come down." Then said David: "Will the men of Keilah deliver me and my men into the hand of Saul?" And the Lord said, "They will deliver thee up." Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph.

And the Ziphites came unto Saul to Gibeah, saying: "Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?" Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.[1] And Saul pitched in

[1] A second account of David's magnanimity to Saul is preserved (chap. xxiv.):—

Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. And the men of David said unto him: "Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee." And he said unto his men: "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord." So David stayed his servants with these words, and suffered them not to rise against Saul.

Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. But Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, "My lord the king." And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul: "Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth

Digitized by Google

the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come from Keilah. And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah[1] brother to Joab, saying: "Who will go down with me to Saul to the camp?" And Abishai said, "I will go down with thee." So David and Abishai came to the people by night: and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster:[2] but Abner and the people lay round about him. Then said Abishai to David: "God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at one stroke, and I will not smite him the second time." And David said to Abishai: "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?" David said furthermore: "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go." So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither waked: for they were all asleep; because a deep sleep from the Lord was fallen upon them.

Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them: and David cried to the people, and to Abner the son of Ner, saying, "Answerest thou not, Abner?" Then Abner answered and said,

mine hand against my lord; for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it."

[1] According to 2 *Chron.* ii. 16, Zeruiah was David's sister.

[2] A spear standing upright in the ground is still the sign of the sheikh's tent in a Beduin camp.

Digitized by Google

"Who art thou that criest?" And David said to Abner: "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster."

And Saul knew David's voice, and said, "Is this thy voice, my son David?" And David said, "It is my voice, my lord, O king." And he said: "Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go serve other gods. Now therefore, let not my blood fall to the earth away from the presence of the Lord: for the king of Israel is come out to seek my life, as one doth hunt a partridge in the mountains."

Then said Saul: "I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly." And David answered and said: "Behold the king's spear! let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to-day, but I would not stretch forth mine hand against the Lord's anointed. And behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation." Then Saul said to David: "Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail." So David went on his way, and Saul returned to his place.

David and Abigail (1 Sam. xxv.). And David arose, and went down to the wilderness of Paran. And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name

Digitized by Google

of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb. And David heard in the wilderness that Nabal did shear his sheep. And David sent out ten young men, and David said unto the young men: "Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to my brother: Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee. Wherefore let the young men find favor in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David."

And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased. And Nabal answered David's servants, and said: "Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?" So David's young men turned their way, and went again, and came and told him all those sayings. And David said unto his men, "Gird ye on every man his sword." And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

But one of the young men told Abigail, Nabal's wife, saying: "Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him."

Then Abigail made haste, and took two hundred loaves, and two skins of wine, and five sheep ready dressed, and five

Digitized by Google

measures[1] of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her servants: "Go on before me; behold, I come after you." But she told not her husband Nabal. And it was so, as she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her; and she met them. Now David had said: "Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good. So and more also do God unto David, if I leave of all that pertain to him by the morning light so much as one man child."

And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet, and said: "Upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; 'Nabal' is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this present which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of the living with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid."

[1] *five measures.* One and two-thirds bushels.

Digitized by Google

And David said to Abigail: "Blessed be the Lord God of Israel, which sent thee this day to meet me: and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light so much as one man child." So David received of her hand that which she had brought him, and said unto her: "Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person."

And Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died.

And when David heard that Nabal was dead, he said: "Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head."

And David sent and communed with Abigail, to take her to him to wife. And when the servants of David were come to Abigail to Carmel, they spake unto her, saying: "David sent us unto thee, to take thee to him to wife." And she arose, and bowed herself on her face to the earth, and said: "Behold, let thine handmaid be a servant to wash the feet of the servants of my lord." And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. David also took Ahinoam of Jezreel; and they were also both of them his wives. But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

David among the Philistines[1] (1 Sam. xxvii. 1–xxviii. 2;

[1] Another story of David at the court of Achish was current, perhaps as seeming less unpatriotic than that given above:–

And David arose, and fled that day for fear of Saul, and went to Achish the

Digitized by Google

xxix.). And David said in his heart: "I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand." And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. And it was told Saul that David was fled to Gath: and he sought no more again for him.

And David said unto Achish: "If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?" Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day. And the time that David dwelt in the country of the Philistines was a full year and four months. And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were the inhabitants of the land, which is from Telam, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. And Achish said, "Whither have ye made a raid to-day?" And David said: "Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites." And David saved neither man nor woman alive, to bring tidings to Gath, saying: "Lest they should tell on us." So did David, and such was his manner

king of Gath. And the servants of Achish said unto him: "Is not this David the king of the land? did they not sing one to another of him in dances saying,

"Saul hath slain his thousands,
And David his ten thousands?"

And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants: "Lo, ye see the man is mad: wherefore then have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?" 1 *Sam.* xxi. 10-15.

Digitized by Google

all the while he dwelt in the country of the Philistines. And Achish believed David, saying: "He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever."

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David: "Know thou assuredly, that thou shalt go out with me to battle, thou and thy men." And David said to Achish, "Surely thou shalt know what thy servant can do." And Achish said to David: "Therefore will I make thee keeper of mine head[1] for ever."

Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rearward with Achish. Then said the princes of the Philistines, "What do these Hebrews here?" And Achish said unto the princes of the Philistines: "Is not this David, the servant of Saul the king of Israel, which hath been with me these two years, and I have found no fault in him since he fell away unto me unto this day?" And the princes of the Philistines were wroth with him; and said unto him: "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? Is not this David, of whom they sang one to another in dances, saying,

"Saul slew his thousands,
And David his ten thousands?"

Then Achish called David, and said unto him: "Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favor thee not. Wherefore now return, and go in peace, that thou displease not the lords of the Philistines." And David said unto Achish: "But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go

[1] *keeper of mine head.* 'Captain of my bodyguard.'

Digitized by Google

fight against the enemies of my lord the king?" And Achish answered and said to David: "I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. Wherefore now rise up early in the morning with thy master's servants that are come with thee; and go to the place where I have stationed thee, and put no evil design in thy heart, for thou art good in my sight: as soon as ye be up early in the morning, and have light, depart." So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

David and the Amalekite Raid (1 Sam. xxx.). And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, and behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God. And David said to Abiathar the priest, Ahimelech's son, "I pray thee, bring me hither the ephod." And Abiathar brought thither the ephod to David. And David enquired of the Lord, saying: "Shall I pursue after this troop? shall I overtake them?" And he answered him: "Pursue: for thou shalt surely overtake them, and without fail recover all."

So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him

Digitized by Google

a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. And David said unto him: "To whom belongest thou? and whence art thou?" And he said: "I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire." And David said to him, "Canst thou bring me down to this company?" And he said: "Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company."

And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all. And David took all the flocks and the herds, which they drave before those other cattle, and they said, "This is David's spoil."

And David came to the two hundred men, which were so faint that they could not follow David, whom he had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and they came near to the people, and saluted them. Then answered all the wicked men and men of Belial, of those that went with David, and said: "Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart." Then said David: "Ye shall not do so, my brethren, after that the Lord hath wrought for us, and hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." And it was so from that

Digitized by Google

day forward, that he made it a statute and an ordinance for Israel unto this day.[1]

And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying: "Behold a present for you of the spoil of the enemies of the Lord:" to them which were in Beth-el, and to them which were in south Ramoth, and to them which were in Jattir, and to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa, and to them which were in Carmel, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites, and to them which were in Hormah, and to them which were in Beer-sheba, and to them which were in Athach, and to them which were in Hebron, and to all the places where David himself and his men were wont to haunt.

Saul and the Witch of En-dor (1 Sam. xxviii. 3–25). Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants: "Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her." And his servants said to him: "Behold, there is a woman that hath a familiar spirit at En-dor."

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said: "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." And the woman said unto him: "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?" And Saul sware to her by the Lord, saying: "As the Lord liveth, there shall no punishment happen to thee for this thing." Then said

[1] In *Num.* xxxi. 27 ff., this statute is ascribed to Moses.

Digitized by Google

the woman, "Whom shall I bring up unto thee?" And he said, "Bring me up Samuel." And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying: "Why hast thou deceived me? for thou art Saul." And the king said unto her, "Be not afraid: for what sawest thou?" And the woman said unto Saul, "I saw a god ascending out of the earth." And he said unto her, "What form is he of?" And she said: "An old man cometh up; and he is covered with a mantle." And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul: "Why hast thou disquieted me, to bring me up?" And Saul answered: "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do." Then said Samuel: "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines."

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him: "Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way." But he refused, and said, "I will not eat." But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

The Death of Saul and Jonathan (1 Sam. xxxi.). Now the Philistines fought against Israel: and the men of Israel fled

Digitized by Google

from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan and Abinadab, and Melchishua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armorbearer: "Draw thy sword, and thrust me through therewith: lest these uncircumcised come and abuse me." But his armorbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armorbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armorbearer, that same day together.

And when the men of Israel that were on the other side of the valley saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish it to their idols and among the people. And they put his armor in the house of the Ashtaroth: and they fastened his body to the wall of Beth-shan. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

David's Lament for Saul and Jonathan (2 Sam. i.). Now when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, "From whence comest thou?" And he said unto him, "Out of the camp of Israel am I escaped." And David said unto him: "How went the matter? I pray thee, tell me." And he answered: "That the people are

Digitized by Google

fled from the battle, and many of the people also are fallen; and Saul and Jonathan his son are dead also."

And David said unto the young man that told him, "How knowest thou that Saul and Jonathan his son be dead?" And the young man that told him said: "As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord."

Then David took hold on his clothes, and rent them; and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him, "Whence art thou?" And he answered, "I am the son of a stranger, an Amalekite." And David said unto him: "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?" And David said unto him: "Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed." And David called one of the young men, and said, "Go near, and fall upon him." And he smote him that he died.

And David lamented with this lamentation over Saul and over Jonathan his son (behold it is written in the Book of Jasher), and he said:

"Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen![1]

[1] The text of this passage, and of others in the poem, is badly corrupted. See H. P. Smith: *Samuel* (in the International Critical Commentary), pp. 258-265. The opening lines were probably somewhat as follows:

"Weep, O Judah!
Grieve, O Israel!
On thy heights are the slain;
How are the mighty fallen!"

Digitized by Google

Tell it not in Gath,
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa,
Let there be no dew, neither let there be rain, upon you, ye fields of death:
For there the shield of the mighty is vilely cast away,
The shield of Saul not anointed with oil.

From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:[1]
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!

O Jonathan. . .[2]
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.

How are the mighty fallen,
And the weapons of war perished!"

[1] This distich should be rendered:—

"Saul and Jonathan, the beloved and the lovely,
In life and in death they were not divided."

[2] This line is hopelessly mutilated.

Digitized by Google

2. David

David King at Hebron; Ishbaal at Mahanaim (2 Sam. ii. 1–10). And it came to pass after this, that David enquired of the Lord, saying, "Shall I go up into any of the cities of Judah?" And the Lord said unto him, "Go up." And David said, "Whither shall I go up?" And he said, "Unto Hebron." So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah.

And they told David, saying, "The men of Jabesh-gilead were they that buried Saul." And David sent messengers unto the men of Jabesh-gilead, and said unto them: "Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. And now the Lord shew kindness and truth unto you: and I also will requite you the kindness, because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them."

But Abner the son of Ner, captain of Saul's host, took Ishbaal [1] the son of Saul, and brought him over to Mahanaim; and made him king over Gilead, and over the Asherites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. But the house of Judah followed David.

Civil War (2 Sam. ii. 12–iii. 1). And Abner the son of Ner, and the servants of Ishbaal the son of Saul, went out from Mahanaim to Gibeon. And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Abner said to Joab, "Let the young men now arise, and play before us." And Joab said, "Let them arise." Then there arose and

[1] *Ishbaal* was throughout this passage changed to *Ishbosheth* by the later scribes, who disliked the heathen associations of *-baal*, and hence substituted for it *-bōsheth*, 'shameful thing.' In Saul's time, however, *ba'al*, 'lord' was applied quite innocently to Jehovah.

Digitized by Google

went over by number twelve of Benjamin, which pertained to Ishbaal the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim,[1] which is in Gibeon.

And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David. And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe. And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner. Then Abner looked behind him, and said, "Art thou Asahel?" And he answered: "I am." And Abner said to him: "Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armor." But Asahel would not turn aside from following of him. And Abner said again to Asahel: "Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?" Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place. Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of the hill. Then Abner called to Joab, and said: "Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?" And Joab said: "As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother." So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. And Joab returned from following Abner: and when he had gathered all the people

[1] *Helkath-hazzurim.* 'Field of the Enemies' or 'Field of Sharp Knives.'

Digitized by Google

together, there lacked of David's servants nineteen men and Asahel. But the servants of David had smitten of Benjamin and of Abner's men three hundred and threescore men. And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

Abner's Defection and Death (2 Sam. iii. 6–39). And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Abner took her. And Ishbaal said to Abner, "Wherefore hast thou gone in unto my father's concubine?" Then was Abner very wroth for the words of Ishbaal, and said: "Am I a dog's head, that I do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, and yet thou chargest me to-day with a fault concerning a woman? So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba." And he could not answer Abner a word again, because he feared him.

And Abner sent messengers to David on his behalf, saying: "Make thy league with me, and behold, my hand shall be with thee, to bring about all Israel unto thee." And he said: "Well; I will make a league with thee; but one thing I require of thee: that is, thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face." And David sent messengers to Ishbaal Saul's son, saying, "Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines." And Ishbaal sent, and took her from her husband, even from Phaltiel the son of Laish. And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, "Go, return." And he returned.

And Abner had communication with the elders of Israel,

Digitized by Google

saying: "Ye sought for David in times past to be king over you: now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hands of the Philistines, and out of the hand of all their enemies." And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. And Abner said unto David: "I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth." And David sent Abner away; and he went in peace.

And behold, the servants of David and Joab came from a foray, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace. When Joab and all the host that was with him were come, they told Joab, saying: "Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace." Then Joab came to the king, and said: "What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? Knowest thou not Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest." And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not. And when Abner was returned to Hebron, Joab took him apart to the side of the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

And afterward when David heard it, he said: "I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner: let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff,[1] or that falleth on the sword, or that lacketh bread." And David said to Joab and to all the people that were with him: "Rend your clothes, and gird you with sackcloth, and

[1] *leaneth on a staff.* Better: 'holdeth the spindle;' i. e., is effeminate.

Digitized by Google

mourn before Abner." And king David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. And the king lamented over Abner, and said,

"Should Abner die as a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters:
As a man falleth before wicked men, so fellest thou."

And all the people wept again over him. And when all the people came to cause David to eat meat while it was yet day, David sware, saying: "So do God to me, and more also, if I taste bread, or aught else, till the sun be down." And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people. For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. And the king said unto his servants: "Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness."

Murder of Ishbaal (2 Sam. iv.). And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin. And Rechab and Baanah went, and came about the heat of the day to the house of Ishbaal who lay on a bed at noon. And behold, the woman that kept the door of the house was winnowing wheat, and she slumbered [1] and slept; and the brethren, Rechab and Baanah, went privily into the house, as he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the Arabah all night. And they brought the head of Ishbaal unto David to Hebron, and said to the king: "Behold the head of Ishbaal the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed." And David answered Rechab and Baanah his brother,

[1] *slumbered.* In the old sense of 'drowsed.'

Digitized by Google

the sons of Rimmon the Beerothite, and said unto them: "As the Lord liveth, who hath redeemed my soul out of all adversity, when one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, which was the reward I gave him for his tidings: how much more, when wicked men have slain a righteous person in his own house upon his bed? Shall I not therefore now require his blood of your hand, and take you away from the earth?" And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ishbaal, and buried it in the sepulchre of Abner in Hebron.

David made King of Israel (2 Sam. v. 1–5). Then came all the tribes of Israel to David unto Hebron, and spake, saying: "Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel." So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

War with the Philistines (2 Sam. v. 17; xxiii. 13–17; v. 18–25; xxi. 15–22; viii. 1). But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it and went down to the hold.

And three of the Thirty [1] went down, and came to the rock to David, unto the hold of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. And David was then in the hold, and the garrison was then at Beth-lehem. And David longed, and said: "Oh, that one would give me drink of the water of the well of Beth-lehem, which is by the gate!" And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was

[1] *the Thirty.* See p. 276.

Digitized by Google

by the gate, and took it, and brought it to David: but David would not drink thereof, but poured it out unto the Lord. And he said: "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?" therefore he would not drink it.

Now the Philistines had come and spread themselves in the valley of Rephaim. And David enquired of the Lord, saying: "Shall I go up to the Philistines? wilt thou deliver them into mine hand?" And the Lord said unto David: "Go up: for I will doubtless deliver the Philistines into thine hand." And David came to Baal-perazim, and David smote them there, and said: "The Lord hath broken forth upon mine enemies before me, as the breach of waters." Therefore he called the name of that place Baal-perazim.[1] And there they left their gods, and David and his men took them away.

And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David enquired of the Lord, he said: "Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself:[2] for then shall the Lord go out before thee, to smite the host of the Philistines." And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gezer.

Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. And Ishbi-benob, which was of the sons of the giant,[3] the weight of whose spear weighed three hundred shekels[4] of brass, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying: "Thou shalt go no more out with us to battle, that thou quench not the light of Israel."

[1] *Baal-perazim.* 'Lord of the breakings forth.'

[2] Belief in omens from trees was not confined to the early Semites. At Dodona, the most ancient oracle in Greece, the priests interpreted the will of Zeus from the rustling of the wind in lofty oaks.

[3] *the giant.* Heb. *Raphah*, a collective singular denoting a prehistoric people in Canaan of exceptional stature.

[4] *three hundred shekels.* About thirteen pounds.

Digitized by Google

And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jair, a Beth-lehemite, slew Goliath the Gittite, the staff of whose spear was like a weaver's beam. And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants. And after this David smote the Philistines, and subdued them: and David took Gath and her towns out of the hand of the Philistines.

Capture of Jerusalem (2 Sam. v. 6–13). And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land: which spake unto David, saying: "Thou shalt not come in hither, but the blind and the lame shall turn thee away." Nevertheless David took the strong hold of Zion.[1] And David said on that day: "Whosoever smiteth the Jebusites, let him get up to the watercourse, and as for the lame and the blind that are hated of David's soul ——"[2] So David dwelt in the fort, and called it the city of David.[1] And David built round about from Millo and inward. And David went on, and grew great, and the Lord God of hosts was with him.

And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake. And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

[1] *Zion* was the eastern of the two ridges upon which modern Jerusalem is built. The '*city*' *of David* is here simply its citadel. At a later time 'Zion' became the poetic name for Jerusalem itself. The meaning and location of *Millo* are unknown.

[2] The text here is hopelessly mutilated. In the received version, it includes what must have been a later note, connecting with this incident the law (Lev. xxi. 18) excluding the blind and the lame from the temple. 1 *Chron.* xi. 6 has "'Whosoever smiteth the Jebusites first shall be chief and captain.' So Joab the son of Zeruiah went first up, and was chief."

Digitized by Google

The Ark brought to Jerusalem (2 Sam. vi.). Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale-Judah,[1] to bring up from thence the ark of God, which is called by the name of the Lord of hosts that dwelleth between the cherubim. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in the hill: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And Uzzah walked beside the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord with all their might, even with songs, and harps, and psalteries, and timbrels, and castanets,[2] and cymbals.

And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen stumbled. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah[3] to this day. And David was afraid of the Lord that day, and said: "How shall the ark of the Lord come to me?" So David would not remove the ark of the Lord unto him into the city of David: but carried it aside into the house of Obed-edom the Gittite.

And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household. And it was told king David, saying: "The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed an ox and a fatling. And David danced before the Lord with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the

[1] *Baale-Judah* is another name for Kirjath-jearim.

[2] *Harp* and *psaltery* in the English Old Testament render inaccurately *kinnōr* and *nēbel*, of which the first was a lyre-like instrument, probably struck with a plectrum, while the second was a large, portable harp. The *timbrel* or *tabret* was a small hand-drum. *Castanet* here means a jingling instrument consisting of metal disks, through which were passed rods, tipped with loose metal rings.

[3] *Perez-uzzah*. 'Breach of Uzzah.'

Digitized by Google

Lord with shouting, and with the sound of the trumpet. And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

And they brought in the ark of the Lord, and set it in its place, in the midst of the tent that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts. And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a cake of raisins.

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: "How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" And David said unto Michal: "It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in thine eyes: and of the maidservants which thou hast spoken of, of them shall I be had in honor." Therefore Michal the daughter of Saul had no child unto the day of her death.

David's Dynasty Assured (2 Sam. vii. 1–20). And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies, that the king said unto Nathan the prophet: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." And Nathan said to the king: "Go, do all that is in thine heart; for the Lord is with thee." And it came to pass that night, that the word of God came unto Nathan, saying: —

"Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have

Digitized by Google

walked with all the children of Israel spake I a word to any of the judges of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, even from the time that I commanded judges to be over my people Israel. I will cause them to rest from all their enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But I will not take my mercy away from him, as I took it from him that was before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

According to all these words, and according to all this vision, so did Nathan speak unto David.

Then went king David in, and sat before the Lord, and he said: "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And what can David say more unto thee? for thou, Lord God, knowest thy servant."

David's Court and Chief Warriors (2 Sam. viii. 15–18; xxiii. 8–12, 18–23). And David reigned over all Israel; and David executed judgment and justice unto all his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder; and Abiathar the son of Ahimelech the son of Ahitub, and Zadok were the priests; and Seraiah

Digitized by Google

was the scribe; and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were priests.[1]

These be the names of the mighty men whom David had: Ishbaal the Hachmonite, chief among the Three: he lift up his spear against eight hundred, whom he slew at one time. And after him was Eleazar the son of Dodo the Ahohite. He was with David at Pas-dammim, when the Philistines were there gathered together to battle. And the men of Israel were gone away: but he arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil. And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together at Lehi, where was a piece of ground full of lentils: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

And Abishai, the brother of Joab, the son of Zeruiah, was chief of the Thirty. And he lifted up his spear against three hundred, and slew them, and had a name like that of the Three. Behold, he was more honorable than the Thirty, and became their captain, but unto the Three did he not attain.

And Benaiah the son of Jehoiada, was a valiant man of Kabzeel, who had done mighty acts; he slew the two sons of Ariel of Moab. He went down also and slew a lion in the midst of a pit in time of snow: and he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah the son of Jehoiada, and had the name like that of the Three. He was more honorable than the Thirty, but he attained not to the first Three. And David set him over his guard.

Execution of Saul's Sons (2 Sam. xxi. 1–14). Then there was a famine in the days of David three years, year after year;

[1] The *recorder* was the "king's remembrancer," who kept him informed of the course of state business. The *scribe* probably had the drafting and custody of documents, and may have served as court annalist. The *Cherethites* and *Pelethites* were a royal bodyguard of foreign mercenaries, probably Philistines (see note, p. 191). Chap. xx. 24 adds to this list Adoram (or Adoniram) who had charge of the corvée or forced labor.

Digitized by Google

and David enquired of the Lord. And the Lord answered: "Upon Saul and upon his house there is blood-guilt, because he slew the Gibeonites." Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them:[1] and Saul sought to slay them in his zeal to the children of Israel and Judah. Wherefore David said unto the Gibeonites: "What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?" And the Gibeonites said unto him: "We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel." And he said, "What ye shall say, that will I do for you." And they answered the king: "The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeon in the mount of Jehovah." And the king said, "I will give them."[2] So the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Meribbaal; and the five sons of Merab the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.[3]

And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

[1] See p. 156.

[2] A note is here added: "But the king spared Meribbaal the son of Jonathan the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul."

[3] The time was about the end of April.

Digitized by Google

And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

David's Kindness to Meribbaal (2 Sam. ix.). And David said: "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, "Art thou Ziba?" And he said, "Thy servant is he." And the king said: "Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?" And Ziba said unto the king: "Jonathan hath yet a son, which is lame on his feet."[1] And the king said unto him, "Where is he?" And Ziba said unto the king: "Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar."

Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. Now when Meribbaal, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, "Meribbaal." And he answered, "Behold thy servant!" And David said unto him: "Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." And he bowed himself, and said: "What is thy servant, that thou shouldest look upon such a dead dog as I am?" Then the king called to Ziba, Saul's servant, and said unto him: "I have given unto thy master's son all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Meribbaal thy master's son shall eat bread alway at my table." Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king: "According to all that my lord the king hath commanded his servant, so shall thy servant do."

[1] "He was five years old when the tidings came of Saul and Jonathan, out of Jezreel, and his nurse took him up and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth." (2 *Sam.* iv. 4.) The form *Mephibosheth*, 'who puffs at the shameful thing,' was piously substituted for *Meribbaal*, 'Baal the warrior,' which was his real name, as preserved in Chronicles. See note, p. 268.

Digitized by Google

So Meribbaal did eat at David's table, as one of the king's sons. And Meribbaal had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Meribbaal.

David's Census and its Consequences (2 Sam. xxxiv.). And again the anger of the Lord was kindled against Israel, and he[1] moved David against them, saying: "Go, number Israel and Judah." So the king said to Joab and the captains of the host, which were with him: "Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people." And Joab said unto the king: "Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?" Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

And they passed over Jordan, and began from Aroer, and from the city that lieth in the midst of the valley towards the Gadites, and on to Jazer: then they came to Gilead, and to the land of the Hittites towards Kadesh; and they came to Dan, and about towards Zidon, and came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

And David's heart smote him after that he had numbered the people. And David said unto the Lord: "I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly."

[1] In 1 *Chron.* xxi. it is Satan that moves David to take the census. It is a primitive belief that it is sinful presumption for a mere mortal to get possession of a secret — such as the number of people in the country — which belongs to the Deity.

Digitized by Google

And when David rose up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying: "Go and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee." So Gad came to David, and told him, and said unto him: "Shall three years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me." And David said unto Gad: "I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man."

So David chose the pestilence; and it was the time of wheat harvest when the pestilence began among the people, and there died of the people from Dan even to Beer-sheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people: "It is enough: stay now thine hand." And the angel of the Lord was by the threshing-place of Araunah the Jebusite.[1]

And Gad came that day to David, and said unto him: "Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite." And David, according to the saying of Gad, went up as the Lord commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said: "Wherefore is my lord the king come to his servant?" And David said: "To buy the threshing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people." And Araunah said unto David: "Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of

[1] The parallel account in 1 *Chron.* xxi. gives at this point: — "And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. And David said unto God: 'Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.'"

Digitized by Google

the oxen for wood. All this, O king, doth thy servant give unto the king." And Araunah said unto the king: "The Lord thy God accept thee." And the king said unto Araunah: "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." So David bought the threshing-floor and the oxen for fifty shekels of silver.[1] And David built there an altar unto the Lord, and offered burnt offerings and peace offerings.[2] So the Lord was intreated for the land, and the plague was stayed from Israel.

David's Wars of Conquest (2 Sam. viii. 1, 2; x.; viii. 3–14; xi. 1; xii. 26–31). And after this it came to pass, that David smote Moab, and measured them with a line, making them to lie down on the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. Then said David: "I will shew kindness unto Hanun the son of Nahash,[3] as his father shewed kindness unto me." And David sent to comfort him by the hand of his servants for his father. So David's servants came into the land of the children of Ammon. But the princes of the children of Ammon said unto Hanun their lord: "Thinkest thou that David doth honor thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?" Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

Then there went certain, and told David how the men were served. And he sent to meet them, because the men were

[1] If the *shekel* here used was the heavy Phœnician unit for silver of 224½ grains troy, which at the ratio of 13½ : 1 would correspond to $\frac{1}{8}$ shekel of gold (72½ cents), David gave bullion worth about $36.25. Its purchasing power, of course, was then many times greater. As a coin, the shekel does not appear until 139 B. C.

[2] It is believed that the site of David's altar was the same as that of Solomon's great altar of burnt offering. It is now covered by the famous mosque 'Dome of the Rock.'

[3] *Nahash*. See p. 228. The occasion of his showing kindness to David is not recorded.

Digitized by Google

greatly ashamed. And the king said: "Tarry at Jericho until your beards be grown, and then return."

And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and the king of Maacah with a thousand men, and the men of Tob twelve thousand men. And when David heard of it, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and the men of Tob and Maacah, were by themselves in the field. When Joab saw that the front of the battle was against him before and behind, he chose of all the choicest men of Israel, and put them in array against the Syrians: and the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. And he said: "If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good." So Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him. And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

And when the Syrians saw that they were put to the worse before Israel, they gathered themselves together. And Hadadezer sent, and brought out the Syrians that were beyond the River: [1] and they came to Helam; and Shobach the captain of the host of Hadadezer went before them. And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. And the Syrians fled before Israel.

Thus David smote Hadadezer, the son of Rehob, king of Zobah, as he went to recover his dominion at the river Euphrates. And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hun-

[1] *the River.* Euphrates.

Digitized by Google

dred chariots. And when the Syrians of Damascus came to succor Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. Thus the Lord preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. And from Tibhath, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

When Tou king of Hamath heard that David had smitten all the host of Hadadezer, then Tou sent Hadoram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Tou. And Hadoram brought with him vessels of silver, and vessels of gold, and vessels of brass: which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued; of Edom, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

And David gat him a name when he returned from smiting of the Syrians, in that he smote Edom in the valley of salt, even eighteen thousand men. And he put garrisons in Edom; and all they of Edom became David's servants. And the Lord preserved David whithersoever he went.

And it came to pass, at the return of the year, at the time when kings go forth to battle, that Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried still at Jerusalem.

And Joab fought against Rabbah of the children of Ammon, and took the water city.[1] And Joab sent messengers to David, and said: "I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name." And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took the crown of Milcom[2] from off his

[1] *water-city.* The citadel or outlying work defending the water supply. Antiochus Epiphanes in B. C. 218 compelled the surrender of Rabbath-Ammon, by stopping its water supply.

[2] *Milcom.* The chief god of the Ammonites. Since the idol's crown weighed at least 54 lbs., it must have been the jewel in it that David wore.

Digitized by Google

head, the weight whereof was a talent of gold, and in it was a precious stone: and it was set on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that were therein, and put them to saws, and harrows of iron, and axes of iron, and made them labor at the brick-moulds: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

David and Bathsheba (2 Sam. xi. 2–xii. 25). And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said: "Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?" And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, "I am with child."

And David sent to Joab, saying, "Send me Uriah the Hittite." And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, "Go down to thy house, and wash thy feet." And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, "Uriah went not down unto his house," David said unto Uriah: "Camest thou not from thy journey? why then didst thou not go down unto thine house?" And Uriah said unto David: "The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as Jehovah liveth, and as thy soul liveth, I will not do this thing." And David said to Uriah: "Tarry here to-day also, and to-morrow I will let thee depart." So Uriah abode in Jerusalem that day. And on the morrow when David had called him, he did eat and drink before him; and he made him drunk; and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

Digitized by Google

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying: "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die." And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war; and charged the messenger, saying: "When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? who smote Abimelech the son of Jerubbaal? [1] did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also." So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David: "Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also." Then David said unto the messenger: "Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him."

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son.

But the thing that David had done displeased the Lord. And the Lord sent Nathan unto David. And he came unto him, and said unto him: "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up

[1] *Jerubbaal.* The text here has the disguised form 'Jerubbesheth.' See note, p. 265. For the incident, see p. 186.

Digitized by Google

together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him."

And David's anger was greatly kindled against the man; and he said to Nathan: "As the Lord liveth the man that hath done this thing is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

And Nathan said to David: "Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom,[1] and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon."

And David said unto Nathan, "I have sinned against the Lord." And Nathan said unto David: "The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast despised the Lord, the child also that is born unto thee shall surely die." And Nathan departed unto his house.

And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said: "Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?" But when David saw that his servants whispered, David perceived that the child was

[1] The custom by which a king's harem was passed on to his successor gave point to Ishbaal's indignation with Abner (p. 267), Solomon's with Adonijah (p. 310), and to Ahithophel's advice to Absalom (p. 298).

Digitized by Google

dead: therefore David said unto his servants, "Is the child dead?" And they said, "He is dead." Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him: "What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread." And he said: "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon. And the Lord loved him, and he sent by the hand of Nathan the prophet; and he called his name Jedidiah, by the word of the Lord.

Absalom Revenges Tamar (2 Sam. xiii.). And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.[1] And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do anything to her. But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtle man. And he said unto him: "Why art thou, being the king's son, lean from day to day? wilt thou not tell me?" And Amnon said unto him, "I love Tamar, my brother Absalom's sister." And Jonadab said unto him: "Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me bread, and dress the food in my sight, that I may see it, and eat it at her hand."

So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king: "I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand."

[1] Amnon was the son of Ahinoam the Jezreelitess; Absalom and Tamar were children of Maachah, daughter of the king of Geshur.

Digitized by Google

Then David sent home to Tamar, saying: "Go now to thy brother Amnon's house, and dress him food." So Tamar went to her brother Amnon's house: and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes. And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, "Have out all men from me." And they went out every man from him. And Amnon said unto Tamar, "Bring the food into the chamber, that I may eat of thine hand." And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. And when she had brought them unto him to eat, he took hold of her, and said unto her, "Come lie with me, my sister." And she answered him: "Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee." Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, "Arise, be gone." And she said unto him: "Not so, my brother; this evil in sending me away is greater than the other that thou didst unto me." But he would not hearken unto her. Then he called his servant that ministered unto him, and said, "Put now this woman out from me, and bolt the door after her." Then his servant brought her out, and bolted the door after her. And Tamar put ashes on her head, and rent her garment of divers colors that was on her, and laid her hand on her head, and went on crying. And Absalom her brother said unto her: "Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing." So Tamar remained desolate in her brother Absalom's house. But when king David heard of all these things, he was very wroth, yet did he not vex the soul of Amnon his son, for he loved him, because he was his first-born. And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

And it came to pass after two full years, that Absalom had

Digitized by Google

sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons. And Absalom came to the king, and said: "Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant." And the king said to Absalom: "Nay, my son, let us not all now go, lest we be burdensome unto thee." And he pressed him: howbeit he would not go, but blessed him. Then said Absalom: "If not, I pray thee, let my brother Amnon go with us." And the king said unto him, "Why should he go with thee?" But Absalom pressed him, that he let Amnon and all the king's sons go with him. Now Absalom had made a feast like the feast of a king. And he commanded his servants, saying: "Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him. Fear not: have not I commanded you? be courageous, and be valiant." And the servants of Absalom did unto Amnon as Absalom had commanded.

Then all the king's sons arose, and every man gat him up upon his mule, and fled. And it came to pass, while they were in the way, that tidings came to David, saying: "Absalom hath slain all the king's sons, and there is not one of them left." Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah David's brother, answered and said: "Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead."

And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill side behind him. And Jonadab said unto the king: "Behold, the king's sons come: as thy servant said, so it is." And it came to pass, as soon as he had made an end of speaking, that behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore. And David mourned for his son every day.

But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur, and was there three years. And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

Digitized by Google

The Pardon of Absalom (2 Sam. xiv.). Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her: "I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: and come to the king, and speak on this manner unto him." So Joab put the words in her mouth. And when the woman of Tekoah came to the king, she fell on her face to the ground, and did obeisance, and said, "Help, O king." And the king said unto her, "What aileth thee?" And she answered: "I am indeed a widow woman, and mine husband is dead. And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. And behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall leave to my husband neither name nor remainder upon the earth." And the king said unto the woman: "Go to thine house, and I will give charge concerning thee." And the woman of Tekoah said unto the king: "My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne be guiltless." And the king said: "Whosoever saith aught unto thee, bring him to me, and he shall not touch thee any more." Then said she: "I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son." And he said: "As the Lord liveth, there shall not one hair of thy son fall to the earth."

Then the woman said: "Let thine handmaid, I pray thee, speak one word unto my lord the king." And he said, "Say on." And the woman said: "Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; but God will not take away the life of him who deviseth means whereby one that is banished may not remain expelled from him. Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and

Digitized by Google

thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God. Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the Lord thy God will be with thee."

Then the king answered and said unto the woman: "Hide not from me, I pray thee, the thing that I shall ask thee." And the woman said, "Let my lord the king now speak." And the king said, "Is not the hand of Joab with thee in all this?" And the woman answered and said: "As thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid: to change the face of this matter hath thy servant Joab done this thing: and my Lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth."

And the king said unto Joab: "Behold now, I have done this thing: go therefore, bring the young man Absalom again." And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said: "To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant." So Joab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said: "Let him turn to his own house, and let him not see my face." So Absalom returned to his own house, and saw not the king's face.

But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled [1] his head (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it), he weighed the hair of his head at two hundred shekels after the king's weight.[2] And unto Absalom there were born three

[1] *polled.* Clipped closely.

[2] The specifying of the *king's weight* shows that Babylonian weights and measures were current in Palestine. Professor Kennedy estimates the 200 shekels here as amounting to 3½ lbs.

Digitized by Google

sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

So Absalom dwelt two full years in Jerusalem, and saw not the king's face. Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. Therefore he said unto his servants: "See, Joab's field is near mine, and he hath barley there; go and set it on fire." And Absalom's servants set the field on fire. Then Joab arose, and came unto Absalom unto his house, and said unto him, "Wherefore have thy servants set my field on fire?" And Absalom answered Joab: "Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me." So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

Absalom's Rebellion (2 Sam. xv.–xviii.; xix. 1–8). And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, "Of what city art thou?" And he said, "Thy servant is of one of the tribes of Israel." And Absalom said unto him: "See, thy matters are good and right; but there is no man deputed of the king to hear thee." Absalom said moreover: "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

And it came to pass after four years, that Absalom said unto the king: "I pray thee, let me go and pay my vow, which I have vowed unto the Lord in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the

Digitized by Google

Lord in Hebron." And the king said unto him, "Go in peace." So he arose, and went to Hebron.

But Absalom sent spies throughout all the tribes of Israel, saying: "As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron." [1] And with Absalom went two hundred men out of Jerusalem, that were invited; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom." And David said unto all his servants that were with him at Jerusalem: "Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword." And the king's servants said unto the king: "Behold, thy servants are ready to do whatsoever my lord the king shall appoint." And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. And the king went forth, and all his servants after him, and tarried in a place that was far off. And all the people passed on beside him; and all the Cherethites, and all the Pelethites, and the men of Ittai the Gittite, six hundred men which came after him from Gath, passed on before the king. Then said the king to Ittai the Gittite: "Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee." And Ittai answered the king, and said: "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." And David said to Ittai, "Go and pass over." And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice as they passed over: but the king stood in the valley of the Kidron, while all

[1] *Hebron*, the old capital of Judah, had doubtless always resented David's transfer of the seat of government to Jerusalem.

Digitized by Google

the people passed over, toward the olive tree in the wilderness.

And lo, Zadok and Abiathar were with him, bearing the ark of God: and they set down the ark of God until all the people had done passing out of the city. And the king said unto Zadok and Abiathar: "Carry back the ark of God into the city: if I shall find favor in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee: behold, here am I, let him do to me as seemeth good unto him." The king said also unto Zadok and Abiathar the priests: "See now, return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the fords of the wilderness, until there come word from you to certify me." Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went.

And one told David, saying, "Ahithophel is among the conspirators with Absalom." And David said, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." And it came to pass, that when David was come to the top of the mount, where God was worshipped, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: unto whom David said: "If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear." So Hushai David's friend came into the city, and Absalom came into Jerusalem.

And when David was a little past the top of the hill, behold, Ziba the servant of Meribbaal met him, with a couple of asses

Digitized by Google

saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a skin of wine. And the king said unto Ziba, "What meanest thou by these?" And Ziba said: "The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink." And the king said, "And where is thy master's son?" And Ziba said unto the king: "Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father." Then said the king to Ziba, "Behold, thine are all that pertained unto Meribbaal." And Ziba said, "I humbly beseech thee that I may find grace in thy sight, my lord, O king."

And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed: "Come out, come out, thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and behold, thou art taken in thy mischief, because thou art a bloody man." Then said Abishai the son of Zeruiah unto the king: "Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head." And the king said: "What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?" And David said to Abishai, and to all his servants: "Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. And the king, and all the people that were with him, came weary to the Jordan,[1] and refreshed themselves there.

[1] *to the Jordan.* This phrase, found in Lucian's Greek version, seems probable. The name of the place has dropped out of the Hebrew text.

Digitized by Google

And Absalom, and all the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, "God save the king, God save the king." And Absalom said to Hushai: "Is this thy kindness to thy friend? why wentest thou not with thy friend?" And Hushai said unto Absalom: "Nay; but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence."

Then said Absalom to Ahithophel, "Give counsel among you what we shall do." And Ahithophel said unto Absalom: "Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong." So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

Moreover Ahithophel said unto Absalom: "Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee as a bride returneth to her husband; thou seekest the life of but one man, and all the people shall be in peace." And the saying pleased Absalom well, and all the elders of Israel.

Then said Absalom: "Call now Hushai the Archite also, and let us hear likewise what he saith." And when Hushai was come to Absalom, Absalom spake unto him, saying: "Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou."

And Hushai said unto Absalom: "The counsel that Ahithophel hath given is not good at this time. For," said Hushai, "thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her

Digitized by Google

whelps in the fields: and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of the people be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there."

And Absalom and all the men of Israel said, "The counsel of Hushai the Archite is better than the counsel of Ahithophel." For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the priests: "Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night at the fords of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him." Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. And when Absalom's servants came to the woman to the house, they said, "Where are Ahimaaz and Jonathan?" And the woman said unto them, "They be gone over the brook of water." And when they had sought and could not find them, they returned

Digitized by Google

to Jerusalem. And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David: "Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you."

Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan. And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Jether, an Ishmaelite that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother. So Israel and Absalom pitched in the land of Gilead. And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said: "The people is hungry, and weary, and thirsty, in the wilderness."

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David divided the people into three parts: a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, "I will surely go forth with you myself also." But the people answered: "Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succor us out of the city." And the king said unto them, "What seemeth you best I will do."

And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, "Deal gently for my sake

Digitized by Google

with the young man, even with Absalom." And all the people heard when the king gave all the captains charge concerning Absalom. So the people went out into the field against Israel: and the battle was in the wood of Ephraim;[1] where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught fast in the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, "Behold, I saw Absalom hanged in an oak." And Joab said unto the man that told him: "And behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle." And the man said unto Joab: "Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me." Then said Joab, "I may not tarry thus with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, and while he was yet alive in the midst of the oak, ten young men that bare Joab's armor compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, "I have no son to keep my name in remembrance:" and he called the pillar after his own name: and it is called unto this day, Absalom's monument.

[1] The *wood of Ephraim* was probably a rocky wilderness overgrown with thickets.

Digitized by Google

Then said Ahimaaz the son of Zadok: "Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies." And Joab said unto him: "Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead." Then said Joab to the Cushite, "Go tell the king what thou hast seen." And the Cushite bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, "But howsoever, let me, I pray thee, also run after the Cushite." And Joab said: "Wherefore wilt thou run, my son, seeing that thou wilt receive no pay for thy tidings?" "But howsoever," said he, "let me run." And he said unto him, "Run." Then Ahimaaz ran by the way of the plain, and overran the Cushite.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, "If he be alone, there is tidings in his mouth." And he came apace, and drew near. And the watchman saw another man running: and the watchman upon the gate called and said, "Behold another man running alone." And the king said, "He also bringeth tidings." And the watchman said: "Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok." And the king said: "He is a good man, and cometh with good tidings." And Ahimaaz called, and said unto the king, "Peace!" And he fell down to the earth upon his face before the king, and said: "Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king." And the king said, "Is the young man Absalom safe?" And Ahimaaz answered: "When Joab sent thy servant, I saw a great tumult, but I knew not what it was." And the king said unto him, "Turn aside, and stand here." And he turned aside, and stood still.

And behold, the Cushite came; and the Cushite said: "Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee." And the king said unto the Cushite, "Is the young man Absalom safe?" And the Cushite answered: "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is." And the king was much moved, and went up to the cham-

Digitized by Google

ber over the gate, and wept: and as he wept, thus he said: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

And it was told Joab, "Behold, the king weepeth and mourneth for Absalom." And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

But the king covered his face, and the king cried with a loud voice, "O my son Absalom, O Absalom, my son, my son!" And Joab came into the house to the king, and said: "Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now." Then the king arose, and sat in the gate. And they told unto all the people, saying, "Behold, the king doth sit in the gate." And all the people came before the king.

David's Return (2 Sam. xix. 8–43). Now Israel had fled every man to his tent. And all the people were at strife throughout all the tribes of Israel, saying: "The king saved us out of the hands of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?" And the speech of all Israel came to the king.

And king David sent to Zadok and to Abiathar the priests, saying: "Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? And say ye to Amasa, Art thou

Digitized by Google

not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab." And Amasa bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, "Return thou, and all thy servants." So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David, and there were a thousand men of Benjamin with him. And Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him, went over Jordan before the king, and they kept crossing the ford to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; and said unto the king: "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king." But Abishai the son of Zeruiah answered and said: "Shall not Shimei be put to death for this, because he cursed the Lord's anointed?" And David said: "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?" Therefore the king said unto Shimei, "Thou shalt not die." And the king sware unto him.

And Meribbaal the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace. And it came to pass, when he was come from Jerusalem to meet the king, that the king said unto him, "Wherefore wentest not thou with me, Meribbaal?" And he answered: "My lord, O king, my servant deceived me: for thy servant said, Saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. For all of my father's house were but dead men before my

Digitized by Google

lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?" And the king said unto him: "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land." And Meribbaal said unto the king: "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."

And Barzillai the Gileadite came down from Rogelim, and passed on with the king, to conduct him to the Jordan. Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man. And the king said unto Barzillai, "Come thou over with me, and I will feed thee with me in Jerusalem." And Barzillai said unto the king: "How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old; and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voices of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee." And the king answered: "Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee." And all the people went over Jordan, but the king stood still. And the king kissed Barzillai, and blessed him; and he returned unto his own place.

Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel. And behold, all the men of Israel came to the king, and said unto the king: "Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household over Jordan, when all of David's men are his people?" And all the men of Judah answered the men of Israel: "Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?" And the men

Digitized by Google

of Israel answered the men of Judah, and said: "I have ten parts in the king, and I am also the first born rather than thou: why then didst thou despise me? Was not my advice first to bring back our king?" And the words of the men of Judah were fiercer than the words of the men of Israel.

Sheba's Revolt (Sam. xx. 1–22). And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said: "We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel." So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

Then said the king to Amasa: "Assemble me the men of Judah within three days, and be thou here present." So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him. And David said to Abishai: "Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us." And there went out after Abishai Joab and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

When they were at the great stone which is in Gibeon, Amasa came to meet them. And as for Joab, a sword was in his hand beneath his apparel of war, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. And Joab said to Amasa: "Art thou in health, my brother?" And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. And one of Joab's men stood by him, and said: "He that favoreth Joab, and he that

Digitized by Google

is for David, let him go after Joab." And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri. And he [Sheba] went through all the tribes of Israel unto Abel beth-maachah. And all the Bichrites were gathered together and went also after him. And they came and besieged him in Abel beth-maachah, and they cast up a mound against the city, and it stood even with the rampart: and all the people that were with Joab battered the wall, to throw it down.

Then cried a wise woman out of the city: "Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee." And when he was come near unto her, the woman said, "Art thou Joab?" And he answered, "I am he." Then she said unto him, "Hear the words of thine handmaid." And he answered, "I do hear." Then she spake, saying: "They were wont to speak in old time, saying, Ask in Abel and in Dan whether aught has ceased to be, which the faithful in Israel established; but thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?" And Joab answered and said: "Far be it, far be it from me, that I should swallow up or destroy. The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city." And the woman said unto Joab, "Behold, his head shall be thrown to thee over the wall." Then the woman went into the city and spake unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

Adonijah's Intrigue for the Succession (1 Kings i.). Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him: "Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat." So they sought for a fair damsel throughout all

Digitized by Google

the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

Then Adonijah the son of Haggith exalted himself, saying, "I will be king:" and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time in saying, "Why hast thou done so?" and he also was a very goodly man; and his mother bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth,[1] which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying: "Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him, Didst not thou, my lord O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words."

And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said, "What wouldest thou?" And she said unto him, "My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and thou, my lord the king,

[1] *stone of Zoheleth.* 'Serpent's Stone.' *En-rogel* was probably the "Well of Job" at the junction of the valleys of Kidron and Hinnom. The stone and well were sacred.

Digitized by Google

knowest it not: and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. And now, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders."

And lo, while she yet talked with the king, Nathan the prophet also came in. And they told the king, saying, "Behold Nathan the prophet." And when he was come in before the king, he bowed himself before the king with his face to the ground. And Nathan said: "My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and Joab, captain of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, God save king Adonijah. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?"

Then King David answered and said, "Call me Bath-sheba." And she came into the king's presence, and stood before the king. And the king sware, and said: "As the Lord liveth, that hath redeemed my soul out of distress, even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day." Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, "Let my lord king David live for ever." And king David said: "Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada." And they came before the king. The king also said unto them: "Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: [1] and let Zadok the priest and Nathan the prophet anoint him

[1] *Gihon* was probably the Virgin's Spring in the Kidron valley. It was an ancient sanctuary.

Digitized by Google

there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah." And Benaiah the son of Jehoiada answered the king, and said: "Amen: may the Lord confirm the words of my lord the king. As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David."

So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, "God save king Solomon." And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, "Wherefore is this noise of the city being in an uproar?" And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, "Come in; for thou art a valiant man, and bringest good tidings." And Jonathan answered and said to Adonijah: "Verily our lord king David hath made Solomon king. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: and Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed. And also thus said the king, Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it."

And all the guests that were with Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared

Digitized by Google

because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying: "Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword." And Solomon said: "If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die." So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, "Go to thine house."

Death of David (1 Kings ii. 1–11). Now the days of David drew nigh that he should die; and he charged Solomon his son, saying: "I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways.

"Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and avenged the blood of war in peace, and put innocent blood upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

"But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

"And behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."[1]

So David slept with his fathers, and was buried in the city

[1] The Chronicler (1 *Chron.* xxviii. and xxix.) makes David's farewell the occasion of a great assembly, at which the people make lavish offerings for the temple, and David gives Solomon explicit directions for its building and furnishing.

Digitized by Google

of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

3. Solomon

The Removal of Solomon's Opponents (1 Kings ii. 12–46). Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, "Comest thou peaceably?" And he said, "Peaceably." He said moreover, "I have somewhat to say unto thee." And she said, "Say on." And he said: "Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the Lord. And now I ask one petition of thee, deny me not." And she said unto him, "Say on." And he said: "Speak, I pray thee, unto Solomon the king (for he will not say thee nay), that he give me Abishag the Shunammite to wife." And Bath-sheba said, "Well; I will speak for thee unto the king." Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. Then she said: "I desire one small petition of thee; I pray thee, say me not nay." And the king said unto her, "Ask on, my mother: for I will not say thee nay." And she said, "Let Abishag the Shunammite be given to Adonijah thy brother to wife." And king Solomon answered and said unto his mother: "And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother, and on his side are Abiathar the priest, and Joab the son of Zeruiah." Then king Solomon sware by the Lord, saying: "God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day." And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

And unto Abiathar the priest said the king: "Get thee to

Digitized by Google

Anathoth, unto thine own fields; for thou art this day worthy of death: but I will not put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted." So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord which he spake concerning the house of Eli in Shiloh.

Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. And it was told king Solomon: "Joab is fled unto the tabernacle of the Lord; and behold, he is by the altar." Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, fall upon him." And Benaiah came to the tabernacle of the Lord, and said unto him, "Thus saith the king, Come forth." And he said, "Nay; but I will die here." And Benaiah brought the king word again, saying: "Thus saith Joab, and thus he answered me." And the king said unto him: "Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord."

So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

And the king sent and called for Shimei, and said unto him: "Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, that on the day thou goest out, and passest over the brook Kidron, know thou for certain that thou shalt surely die: thy blood shall be upon thine own head." And Shimei said unto the king: "The saying is good: as my lord the king hath said, so will thy servant

Digitized by Google

do." And Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, "Behold, thy servants be in Gath." And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. And the king sent and called for Shimei, and said unto him: "Did I not make thee to swear by the Lord, and protested unto thee, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good. Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with?" The king said moreover to Shimei: "Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head; and king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever." So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

Solomon's Wisdom (1 Kings iii. 2–28; iv. 29–34). And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense[1] in high places. The people also sacrificed in high places, because there was no house built unto the Lord, until those days. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.[2] In Gibeon the Lord appeared to Solomon in a dream by night: and God said, "Ask what I shall give thee." And Solomon said: "Thou hast shewed unto thy servant David my father great mercy. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or to come in. And thy servant is in the midst of thy people which thou hast

[1] *burnt incense.* More correctly: 'turned into sacrificial smoke or savor.' Incense was probably not yet used in the ritual.

[2] The Chronicler explains his going to Gibeon by mentioning that Moses' tabernacle and brazen altar were there.

Digitized by Google

chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him: "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days."

And Solomon awoke; and behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said: "O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night, because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but when I had considered it in the morning, behold it was not my son, which I did bear." And the other woman said: "Nay; but the living is my son, and the dead is thy son. And this saith: No; but the dead is thy son, and the living is my son." Thus they spake before the king. Then said the king: "The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living." And the king said, "Bring me a sword." And they brought a sword before the king. And the king said: "Divide the living child in two, and give half

Digitized by Google

to the one, and half to the other." Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said: "O my lord, give her the living child, and in no wise slay it." But the other said: "Let it be neither mine nor thine, but divide it." Then the king answered and said: "Give her the living child, and in no wise slay it: she is the mother thereof." [1] And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: [2] and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. [3] And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

Prosperity of the Kingdom (1 Kings iv. 1–7, 27, 28, 20–25; iii. 1). So king Solomon was king over all Israel. And these were the princes which he had; Azariah the son of Zadok was the priest, Elihoreph and Ahiah, the sons of Shisha, scribes: Jehoshaphat the son of Ahilud, the recorder. And Benaiah the son of Jehoiada was over the host: and Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend: and Ahishar was over the household: and Adoniram the son of Abda was over the tribute.

[1] In Diodorus Siculus a parallel incident is recorded: The Thracian king, Ariopharnes, having to decide which of three pretenders was really the son of the dead king of the Cimmerians, ordered them to pierce the father's body with a spear, — whereupon the true son refused.

[2] Nothing is known of these four sages.

[3] What is doubtless meant here is that Solomon drew on observation of plants and animals for comparisons with which to point his maxims. Cf. "Go to the ant, thou sluggard," etc. *Prov.* vi. 6–8.

Digitized by Google

And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where it should be, every man according to his charge.

And Solomon reigned over all kingdoms from the River unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallowdeer, and fatted fowl. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

And Solomon made affinity with Pharaoh [1] king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

The Building of the Temple (1 Kings v.; vi. 1–10, 15–19, 23, 24, 27, 28, 31–33, 36, 11–14, 37, 38). And Hiram [2] king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying: "Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy

[1] This *Pharaoh* must have been an immediate predecessor of the Shishak mentioned on p. 382.

[2] *Hiram I*, who reigned about 968–935 B. C.

Digitized by Google

throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can[1] skill to hew timber like unto the Sidonians."

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said: "Blessed be the Lord this day, which hath given unto David a wise son over this great people." And Hiram sent to Solomon, saying: "I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household." So Hiram gave Solomon cedar trees and fir trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year. And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

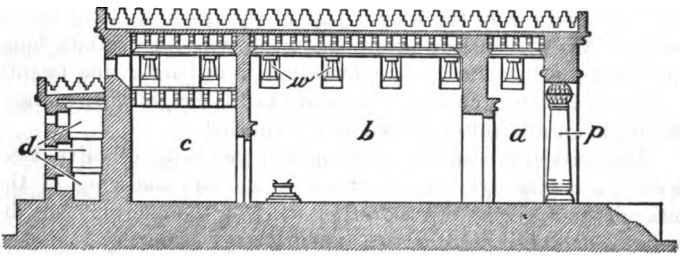
And king Solomon raised a levy[2] out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.

[1] *can*. In the early transitive sense: 'to have mental command of;' 'to understand.'

[2] The *levy* was the 'corvée' or institution of forced labor.

Digitized by Google

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt,[1] in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.[2] And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.[3] And the porch before the temple of the house,[4] twenty cubits was the length thereof, according to the breadth of the house; and ten



Longitudinal Section of Solomon's Temple, according to Stade's Restoration. *p* Pillar; *a* Porch; *b* Hall; *c* Oracle; *d* Side-chambers; *w* Windows.

cubits was the breadth thereof before the house. And for the house he made windows of narrow lights.

And against the wall of the house he built stories round about the temple and the oracle: and he made side-chambers round about: the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. And the house, when it was in building, was built of stone made ready at the quarry; so that there was neither hammer nor axe nor any tool of iron heard in the house,

[1] This 480 years is evidently part of a chronological scheme. The 430 years assigned to the reigns of the kings of Judah, plus the 50 years of exile, give another 480 years from the foundation of the temple to the return from captivity.

[2] "Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan [Araunah] the Jebusite." 2 *Chron.* iii. 1.

[3] These figures give roughly 100 ft. × 33½ ft. × 50 ft. for the inner dimensions of the building.

[4] *the temple of the house.* The great hall of the temple, as distinguished from the inner shrine, here called the *oracle.*

Digitized by Google

while it was in building. The door for the lowest side-chambers was in the right side of the house: and they went up with winding stairs into the middle chambers, and out of the middle into the third. So he built the house, and finished it; and roofed the house with cedar. And then he built the stories against all the house, [each] five cubits high: and they rested on the house with timber of cedar. And he built the walls of the house within with boards of cedar; from the floor of the house to the beams of the ceiling he overlaid them on the inside with wood; and he covered the floor of the house with boards of cypress. And the twenty cubits from the hinder part of the house he built for an oracle. And the temple before the oracle was forty cubits long. And within, the oracle was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he made an altar of cedar before the oracle.[1]

And within the oracle he made two cherubim of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub. And he set the cherubim within the inner house: and they stretched forth their wings so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.[2] And he overlaid the cherubim with gold.

And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part.[3] The two doors also were of olive tree. So also made he for the door of the temple posts of olive tree, a fourth part. And the two doors were of cypress: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he built the inner court with three rows of hewed stones, and a row of cedar beams.

And the word of the Lord came to Solomon, saying: "Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: and I will

[1] The '*oracle*,' like the Kaaba at Mecca, is cube-shaped. The '*altar of cedar*' is the table for shew-bread.

[2] "And they stood on their feet, and their faces were inward." 2 *Chron.* iii. 13. The exact form of these cherubim is not known.

[3] *the lintel . . . fifth part.* This probably means that the door was of pentagonal shape, whereas the door of the great hall was square.

Digitized by Google

dwell among the children of Israel, and will not forsake my people Israel."

So Solomon built the house, and finished it. In the fourth year was the foundation of the house of the Lord laid, in the month Zif :[1] and in the eleventh year, in the month Bul,[1] which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

The Temple Furnishings (1 Kings vii. 13–27, 38–51). And king Solomon sent and fetched Huram-abi out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. For he cast two pillars of brass. Eighteen cubits was the height of one pillar, and a line of twelve cubits compassed it about, and the thickness of the pillar was four finger-breadths. It was hollow; and the second pillar was like unto it. And he made two chapiters[2] of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits: and nets (of checker work, chainwork) for the chapiters which were upon the top of the pillars. And he made the pomegranates, and that in two rows upon the one network; and the pomegranates were two hundred, in rows round about the one chapiter: and so he made for the other chapiter.

And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.[3] And upon the top of the pillars was lily work: so was the work of the pillars finished.

And he made a molten sea, ten cubits from the one brim to the

[1] In the old Hebrew calendar *Ziv*, the 'flower month' was the second month, and fell within April-May; *Bul*, the 'rainy month' fell within Oct.-Nov.

[2] *chapiters*. Capitals.

[3] The meanings of *Jachin* and *Boaz* are not certainly known. Jachin occurs as a name of deity in a Phœnician inscription. A glass dish (3d or 4th cent.) found in 1882 shows the temple of Jerusalem with these pillars standing free in front of the building. They may have symbolized the presence of Jehovah, representing, in this function, the *mazzebahs* or sacred stones that in the more primitive religion had been thought of as the abode of the deity. Herodotus (ii. 44) mentions that two such pillars stood in the temple of Melkarth at Tyre.

Digitized by Google

other: it was round all about, and its height was five cubits: and a line of thirty cubits did compass it round about. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.[1]

And he made the ten bases[2] of brass; then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. And Huram-abi made the pots, and the shovels, and the basins.

So Huram-abi made an end of doing all the work that he made king Solomon for the house of the Lord: the two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and four hundred pomegranates for the two networks, to cover the two bowls of the chapiters[3] that were upon the pillars; and the ten bases, and ten lavers on the bases; and one sea, and twelve oxen under the sea; and the pots, and the shovels, and the basins: and all these vessels, which Huram-abi made to king Solomon for the house of the Lord, were of bright brass. In the plain of Jordan did he cast them, in the clay ground between Succoth and Zarethan. And Solomon left all the vessels which he had made in the house of the Lord. So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

Dedication of the Temple (1 Kings viii. 1–13). Then Solomon assembled the elders of Israel unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David (which is Zion), in the month Ethanim (which is the seventh

[1] *two thousand baths.* Over 18,000 gallons.
[2] *bases.* Movable carriages for supporting the lavers.
[3] *bowls of the chapiters.* The bowl-shaped 'bells' of the capitals.

Digitized by Google

month). And all the elders of Israel came, and they brought up the ark of the Lord. And king Solomon, and all Israel, went before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto its place, into the oracle of the house, even under the wings of the cherubim. For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen from the holy place before the oracle, and they were not seen without: and there they are unto this day. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with all the children of Israel, when they came out of the land of Egypt.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

Then spake Solomon: —

"The Lord said that he would dwell in the thick darkness.
I have surely built thee an house to dwell in,
A settled place for thee to abide in for ever." [1]

Solomon's Palace (1 Kings vii. 1, 2, 6–8; ix. 24; vii. 9–12). But Solomon was building his own house thirteen years. And he built the house of the forest of Lebanon; [2] the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon three rows of cedar pillars, with cedar beams upon the pillars. And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and a porch before them: and pillars and a threshold before them. Then he made a porch for the throne

[1] The text of Solomon's dedicatory verses should be restored by help of the Greek version, from which it is further gathered that they occurred in the Book of Jasher (see note, p. 159). They probably formed a quatrain, as follows: —

"Jehovah hath set the sun in the heavens,
But himself hath willed to dwell in thick darkness:
Wherefore have I built thee an house to dwell in,
A place for thee to abide in forever."

[2] *house of the forest of Lebanon.* So called from the appearance of the great hall with its numerous pillars of cedar from Lebanon.

Digitized by Google

where he might judge, even the porch of judgment: and it was covered with cedar from floor to ceiling. And his house where he dwelt in another court farther within from the porch, was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch. And Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her.

All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside towards the great court. And the great court round about had three rows of hewn stones, and a row of cedar beams, round about the inner court of the house of the Lord, and the court of the porch of the house.

Solomon's Resources and Wealth (1 Kings ix. 10–23, 26–28; x. 11, 12, 14–29). And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house, that then king Solomon gave Hiram twenty cities in the land of Galilee.[1] And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said: "What cities are these which thou hast given me, my brother?" And he called them the land of Cabul unto this day. And Hiram sent to the king sixscore talents of gold.

And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and the Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. For Pharaoh king of Egypt had gone up, and taken Gezer,[2] and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife. And Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tamar in the wilderness, and all the cities of store that Solomon had, and cities for his chariots, and

[1] According to the Chronicler, Solomon at this time built and settled "the cities which Hiram had restored to Solomon."

[2] *Gezer* is repeatedly mentioned in Egyptian records, the earliest of about 1475 B. C. Since 1902 its site has been excavated with important resulting discoveries. Among these are terra-cotta plaques with relief figures of the goddess Ashtart; a very complete 'high place,' with eight (originally ten) large *mazzebahs* or standing stones; and a great number of buried jars containing the bones of new-born infants — possibly of sacrificed first-born.

Digitized by Google

cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day. But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees,[1] and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country. And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.[2] And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side by the place of the seat, and two lions stood beside the stays. And twelve lions

[1] *almug trees.* Supposed (doubtfully) to have been red sandal wood. Col. C. R. Conder suggests that *almug* may represent a word for 'precious wood.'

[2] *target.* The Heb. denotes a large oblong shield. 600 shekels = about 20 lbs.

Digitized by Google

stood on the one side and on the other upon the six steps: there was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish[1] with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year. And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the vale, for abundance. And Solomon had horses brought out of Muzri and Kuë: the king's merchants brought them from Kuë at a price. And a chariot came up and went out of Muzri for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

Visit of the Queen of Sheba (1 Kings x. 1–10, 13). And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord,[2] she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance

[1] *navy of Tarshish*. A fleet of sea-going ships, such as those in which the Phœnicians made their voyages to Tartessus in Spain.

[2] *concerning . . . Lord*. Klostermann suggests that the text is here a defective reading for: "[and the fame of the house which he had built] to the name of the Lord."

Digitized by Google

of his ministers, and their apparel, and his cupbearers, and his burnt offering which he offered in the house of the Lord; there was no more spirit in her. And she said to the king: "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy wives! happy are these thy servants, which stand continually before thee, and that hear thy wisdom! Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel! because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice." And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Solomon's Apostasy (1 Kings xi. 1–13). But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel: "Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods;" Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines:[1] and it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the god of the Ammonites. Then did Solomon build an high place for Chemosh, the god of Moab, in the hill that is before Jerusalem, and for Molech, the god of the children of Ammon. And likewise did he

[1] Many of Solomon's marriages were doubtless for political alliance, which would involve a mutual recognition of gods between the allied peoples. The proportion of wives to concubines would be more in accord with custom, if we read (with Klostermann) "*seventy* wives and three hundred concubines," although even then the concubines must have been reckoned as including all the female slaves of the harem.

Digitized by Google

for all his strange wives, burning incense and sacrificing unto their gods. Wherefore the Lord said unto Solomon: "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."

Solomon's Enemies and Death (1 Kings xi. 14-31, 40–43). And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom (for six months did Joab remain there with all Israel, until he had cut off every male in Edom); that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh: "Let me depart, that I may go to mine own country." Then Pharaoh said unto him: "But what hast thou lacked with me, that behold, thou seekest to go to thine own country?" And he answered: "Nothing: howbeit let me go in any wise." This is the evil that Hadad did; and he abhorred Israel, and reigned in Edom.

And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah: and he gathered men unto him, and became captain over a band. And they went to Damascus, and dwelt therein, and reigned in

Digitized by Google

Damascus. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did.

And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, the son of a widow woman, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built the Millo, and repaired the breach of the city of David his father. And the man Jeroboam was a mighty man of valor: and Solomon seeing the young man that he was industrious, made him ruler over all the charge [1] of the house of Joseph.

And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way and turned him aside; and Ahijah had clad himself with a new garment; and they two were alone in the field: and Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam: "Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."

Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak [2] king of Egypt, and was in Egypt until the death of Solomon.

And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

[1] *charge*. Forced labor.
[2] *Shishak*. See note, p. 382.

Digitized by Google

CHRONOLOGY OF THE DIVIDED KINGDOMS

B.C.	JUDAH	ISRAEL	B.C.
937	Rehoboam. Division of the kingdom	Jeroboam I	937
932	Shoshenk I (Shishak) of Egypt invades Judah and Israel		932
920	Abijah		
917	Asa		
		Nadab	915
		Baasha	913
900			900
	Asa purchases help of Ben-hadad of Damascus against Baasha	Elah	889
		Zimri; Omri founds a new dynasty: capital at Samaria	887
876	Jehoshaphat	Ahab — Conflict between Baal and Jehovah parties	875
		ELIJAH — Shalmaneser II defeats	854
	Alliance with Ahab against Damascus	Ahaziah — Ahab and Ben-hadad	853
851	Joram	Jehoram	851
843	Ahaziah		
842	Athaliah's usurpation	Jehu — Jehu pays tribute to Assyria. Mesha of Moab regains independence	842
836	Joash	ELISHA	
		Oppression of Israel by Damascus	
810	Joash pays tribute to Hazael	Jehoahaz	814
800			800
796	Amaziah	Jehoash	797
	Judah defeated by Israel	Defeat of Damascus by Zakar	
782	Uzziah	Jeroboam II	781
		AMOS — HOSEA	
751	Jotham (Regent)	Zechariah, Shallum, Menahem, Pekahiah, Pekah	740
737	Death of Uzziah	Hoshea	734
735	Ahaz		
732	Damascus taken by Tiglath-pileser: Ahaz becomes his vassal	Samaria taken by Sargon of Assyria	722
		Captivity of Israel	
715	Hezekiah		
	ISAIAH — Judah invaded by Sennacherib		701
	MICAH		
700			700
686	Manasseh		
	Manasseh pays tribute to Assyria: (1) under Esarhaddon (d. 668) (2) under Ashurbanipal		
	Religious reaction against the prophetic party	(Assyrians conquer Egypt)	670
641	Ammon		
639	Josiah		
	ZEPHANIAH		
620	The great reformation — JEREMIAH		
	NAHUM HABAKKUK		
608	Jehoiakim, vassal to Necho II of Egypt	(Nineveh taken by the Babylonians and Medes)	607
605	Nebuchadrezzar defeats Necho at	Carchemish and makes Judah tributary	
600			600
597	Jehoiachin, Zedekiah. First Captivity of Judah		
586	Destruction of Jerusalem: Final Captivity		
	The Babylonian Exile		
561	Jehoiachin released. EZEKIEL — OBADIAH	(Evil-merodach)	562
538	Cyrus' edict concerning the Temple	(Conquest of Babylon by Cyrus)	538
	Zerubbabel, governor of Judah	*Period of Persian Rule*	
530	Jews at Elephantine build a temple		
520	Beginning of rebuilding Temple	(Darius I)	521
	HAGGAI and ZECHARIAH		
516	Completion of the Temple		
500			500

Digitized by Google

X

NORTHERN ISRAEL TO THE FALL OF SAMARIA

Revolt of the Northern Tribes (1 Kings xii. 1–24). And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it [Solomon's death] — for he was fled from the presence of king Solomon, and dwelt in Egypt — he returned and went to his city Zereda which is in mount Ephraim.

And Rehoboam went to Shechem, for all Israel were come to Shechem to make him king. And they spake unto Rehoboam, saying: "Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke which he put upon us, and we will serve thee." And he said unto them: "Depart for three days, then come again to me." And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said: "How do ye advise that I may answer this people?" And they spake unto him, saying: "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever." But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them: "What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?" And the young men that were grown up with him spake unto him, saying: "Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."[1]

So all Israel came to Rehoboam the third day, as the king had appointed, saying: "Come to me again the third day." And

[1] *scorpions.* Scourges.

Digitized by Google

the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying: "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." So the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying: "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David!"

So Israel departed unto their tents. Then king Rehoboam sent Adoniram, who was over the tribute;[1] and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying: "Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me." They hearkened therefore to the word of the Lord, and returned and went their way, according to the word of the Lord.

Jeroboam's Religious Innovations (1 Kings xii. 25–32). Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart: "Now shall the kingdom return to the house of David: if this people go up to do sacrifice

[1] *the tribute.* The forced labor.

Digitized by Google

in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me." Whereupon the king took counsel, and made two calves of gold,[1] and said unto the people: "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before each of them, even unto Dan.

And he made houses upon high places, and made priests from among all the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast[2] that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

The Prophecy against the Altar of Beth-el (1 Kings xii. 33; xiii.). And he went up unto the altar which he had made in Beth-el on the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

And behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said: "O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." And he gave a sign the same day, saying: "This is the sign which the Lord hath spoken; Behold the altar shall be rent, and the ashes that are upon it shall be poured out."

[1] *calves of gold.* Probably bulls, here called "calves" slightingly, because of their small size. The bull had been an emblem of divinity among Semitic peoples from early times, and Jeroboam seems to have set up these images simply as symbols of Jehovah, not as substitutes for His worship.

[2] *feast.* This was the "Feast of Tabernacles" or "Feast of Booths," the popular annual festival known also as the "Feast of Ingathering." As prescribed in *Lev.* xxiii. 40-43, the Israelites celebrate it for seven days, dwelling in improvised rustic booths as a reminder of their ancestors' tent-dwelling in the wilderness.

Digitized by Google

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hands from the altar, saying, "Lay hold on him." And his hand which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God: "Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again." And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before. And the king said unto the man of God: "Come home with me, and refresh thyself, and I will give thee a reward." And the man of God said unto the king: "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest." So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, "What way went he?" Then his sons shewed him what way the man of God went, which came from Judah. And he said unto his sons, "Saddle me the ass." So they saddled him the ass: and he rode thereon, and went after the man of God, and found him sitting under an oak: and he said unto him: "Art thou the man of God that camest from Judah?" And he said, "I am." Then he said unto him: "Come home with me, and eat bread." And he said: "I may not return with thee: neither will I eat bread nor drink water in this place: for it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest." He said unto him: "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." But he lied unto him. So he went back with him, and did eat bread in his house, and drank water.

Digitized by Google

And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying: "Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread and drink no water; thy carcass shall not come unto the sepulchre of thy fathers." And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass. And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

And when the prophet that brought him back from the way heard thereof, he said: "It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him." And he spake to his sons, saying, "Saddle me the ass." And they saddled it. And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass. And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back to the city, to mourn and to bury him. And he laid his carcass in his own grave; and they mourned over him, saying, "Alas, my brother!" And it came to pass, after he had buried him, that he spake to his sons, saying: "When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: for the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass."

After this thing Jeroboam returned not from his evil way, but made again from among all the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

Digitized by Google

Ahijah's Prophecy (1 Kings xiv. 1–12, 17–20). At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife: "Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people. And take with thee ten loaves, and cracknels[1] and a cruse of honey, and go to him: he shall tell thee what shall become of the child." And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. And the Lord had said unto Ahijah: "Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her." And when she came in, she feigned herself to be another woman.

And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said: "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man child, him that is shut up and him that is left at large in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die." And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died; and they buried him, and all Israel mourned for him; according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

[1] *cracknels.* Small brittle cakes. The Greek version adds: "for his children."

Digitized by Google

Nadab (1 Kings xv. 25–31). And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin. And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him.

Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

Baasha (1 Kings xv. 32–xvi. 6). In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. And there was war between Asa and Baasha king of Israel all their days. And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying: "Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat." Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel? So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

Elah (1 Kings xvi. 8–11, 14). In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. And his servant Zimri, captain of half his chariots, conspired against him. Now he was in Tir-

Digitized by Google

zah, drinking himself drunk in the house of Arza, steward of his house in Tirzah. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not a single man child, neither of his kinsfolks, nor of his friends. Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

Zimri (1 Kings xvi. 15–20). In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines. And the people that were encamped heard say: "Zimri hath conspired, and hath also slain the king:" wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, for his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

Omri (1 Kings xvi. 21–34). Then were the people of Israel divided: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.[1] But

[1] Excavations carried on by Harvard University at Samaria resulted in 1909 in disclosing the massive outlines and part of the wall of a Hebrew structure, believed to be the palace of Omri and Ahab. In plan it is a series of courts and chambers after the Assyrian manner of building.

Digitized by Google

Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities. Now the rest of the acts of Omri which he did, and his might that he shewed,[1] are they not written in the book of the chronicles of the kings of Israel? So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal[2] king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made the Asherah.

In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

Elijah and the Drought (1 Kings xvii.). And Elijah the Tishbite, who was of Tishbeh of Gilead, said unto Ahab: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

And the word of the Lord came unto him, saying: "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to

[1] The importance of Omri's reign is witnessed to by Assyrian inscriptions, which regularly refer to Israel as the "land of Omri," even long after his death. The Moabite Stone (see p. 361) mentions that Omri "afflicted Moab many days," and that he "took possession of the land of Medeba." *Micah* vi. 16 refers to "the statutes of Omri" as if they had introduced new religious departures.

[2] *Ethbaal*, who reigned about 887-876 B. C., was said by Menander to have been the great-grandfather of Dido, the founder of Carthage. Ahab's alliance involved a formal recognition of Melkarth, the Baal or chief deity of Tyre, of whom Ethbaal had at one time been high priest.

Digitized by Google

feed thee there." So he went and did according unto the word of the Lord, and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the Lord came unto him, saying: "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said: "Fetch me, I pray thee, a little water in a vessel, that I may drink." And as she was going to fetch it, he called to her, and said: "Bring me, I pray thee, a morsel of bread in thine hand." And she said: "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." And Elijah said unto her: "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah: "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" And he said unto her, "Give me thy son." And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said: "O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" And he stretched himself upon the child three times, and cried unto the Lord, and said: "O Lord my God, I pray

Digitized by Google

thee, let this child's soul come into him again." And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, "See, thy son liveth." And the woman said to Elijah: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

Elijah and the Prophets of Baal (1 Kings xviii.). And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying: "Go, shew thyself unto Ahab; and I will send rain upon the earth." And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. And Ahab said unto Obadiah: "Up! let us go through the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts." So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, "Is it thou, my lord Elijah?" And he answered him: "It is I: go, tell thy lord, Behold, Elijah is here." And he said: "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go tell thy lord, Behold, Elijah is here; and he shall slay me." And Elijah said: "As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day." So

Digitized by Google

Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, "Art thou he that troubleth Israel?" And he answered: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim. Now therefore send, and gather to me all Israel unto mount Carmel,[1] and the prophets of Baal four hundred and fifty, which eat at Jezebel's table."

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." And the people answered him not a word. Then said Elijah unto the people: "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God." And all the people answered and said, "It is well spoken."

And Elijah said unto the prophets of Baal: "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under." And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "O Baal, hear us." But there was no voice, nor any that answered. And they leaped about the altar which they had made. And it came to pass at noon, that Elijah mocked them, and said: "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

And it came to pass, when midday was past, and they prophe-

[1] *mount Carmel.* "Iamblichus, in the last days of heathenism, still speaks of Mount Carmel as 'sacred above all mountains and forbidden of access to the vulgar;' and here Vespasian worshipped at the solitary altar, embowered in inviolable thickets, to which ancient tradition forbade the adjuncts of temple and image." W. R. Smith: *Religion of the Semites*, p. 156.

Digitized by Google

sied [1] until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, "Come near unto me." And all the people came near unto him. And he repaired the altar of the Lord that was broken down, and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood, and said: "Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood." And he said, "Do it the second time." And they did it the second time. And he said, "Do it the third time." And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said: "The Lord, he is the God; the Lord, he is the God." And Elijah said unto them: "Take the prophets of Baal; let not one of them escape." And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab: "Get thee up, eat and drink; for there is a sound of abundance of rain." So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant: "Go up now, look toward the sea." And he went up, and looked, and said, "There is nothing." And he said: "Go again seven times." And the servant went again seven times. And it came to pass at the seventh time, that he said: "Behold, there ariseth a little cloud out of the sea, like a man's hand." And he said: "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great

[1] *prophesied.* 'Raved' or 'uttered ecstatic cries.'

Digitized by Google

rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

Elijah at Horeb (1 Kings xix. 1–18). And Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." And he was afraid, and arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: [1] and he requested for himself that he might die; and said: "It is enough; now, O Lord, take away my life; for I am not better than my fathers." And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, "Arise and eat." And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said: "Arise and eat; because the journey is too great for thee." And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And behold, there came a voice unto him, and said, "What doest thou here, Elijah?" And he said: "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." And the Lord said unto him: "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael

[1] *a juniper tree*. More accurately: 'a broom bush.'

Digitized by Google

to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

The Call of Elisha (1 Kings xix. 19–21). So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth:[1] and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said: "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." And he said unto him: "Go back again: for what have I done to thee?" And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

Ahab and Naboth (1 Kings xxi.). And it came to pass that Naboth the Jezreelite had a vineyard hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying: "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money." And Naboth said to Ahab: "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him: "Why is thy spirit so sad, that thou eatest no bread?" And he said unto her: "Because I spake unto Naboth, the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give another vineyard for it: and he an-

[1] Elisha himself guided the twelfth yoke; his servants, the other eleven.

Digitized by Google

swered, I will not give thee my vineyard." And Jezebel his wife said unto him: "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying: "Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die." And the men of his city, even the elders and the nobles who were the inhabitants of his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, "Naboth did blaspheme God and the king." Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying: "Naboth is stoned and is dead." And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab: "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead." And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying: "Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." And Ahab said to Elijah, "Hast thou found me, O mine enemy?" And he answered: "I have found thee. Because thou hast sold thyself to work evil in the sight of the Lord, behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab every man child, and will make thine house like the

Digitized by Google

house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin." And of Jezebel also spake the Lord, saying: "The dogs shall eat Jezebel by the wall of Jezreel."

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying: "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."

Deliverance of Samaria (1 Kings xx. 1–25). And Ben-hadad[1] the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab king of Israel into the city, and said unto him: "Thus saith Ben-hadad, thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine." And the king of Israel answered and said: "My lord, O king, according to thy saying, I am thine, and all that I have." And the messengers came again, and said: "Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in their eyes, they shall put it in their hand, and take it away."

Then the king of Israel called all the elders of the land, and said: "Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not." And all the elders and all the people said unto him: "Hearken not unto him, nor consent." Wherefore he said unto the messengers of Ben-hadad: "Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do." And the messengers departed, and brought him word again. And Ben-hadad sent unto him, and

[1] *Ben-hadad II*, mentioned as Dad'idri in the Assyrian inscriptions.

Digitized by Google

said: "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." And the king of Israel answered and said: "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off." And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, "Set yourselves in array." And they set themselves in array against the city.

And behold, there came a prophet unto Ahab king of Israel, saying: "Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord." And Ahab said, "By whom?" And he said: "Thus saith the Lord, Even by the young men of the princes of the provinces."[1] Then he said, "Who shall order the battle?" And he answered, "Thou." Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, "There are men come out of Samaria." And he said: "Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive." So these young men of the princes of the provinces came out of the city, and the army which followed them. And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen. And the king of Israel went out, and took the horses and chariots, and slew the Syrians with a great slaughter.

And the prophet came out to the king of Israel, and said unto him: "Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee."

And the servants of the king of Syria said unto him: "Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall

[1] *young men . . . provinces.* Servants or esquires of the local chiefs.

Digitized by Google

be stronger than they. And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they." And he hearkened unto their voice, and did so.

Defeat of the Syrians at Aphek (1 Kings xx. 26–43). And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel were numbered, and were victualled, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

And there came a man of God, and spake unto the king of Israel, and said: "Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord." And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left.

And Ben-hadad fled, and came into the city, into an inner chamber. And his servants said unto him: "Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life." So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said: "Thy servant Ben-hadad saith, I pray thee, let me live." And he said: "Is he yet alive? he is my brother." Now the men did diligently observe and caught up the word from his mouth: and they said, "Thy brother Ben-hadad?" Then he said, "Go ye, bring him." Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And Ben-hadad said unto him: "The cities, which my father took from thy father, I will restore; and thou shalt make streets [1] for thee in Damascus, as my father

[1] *streets.* That is, certain districts for the bazaars of Israelite traders. It is

Digitized by Google

made in Samaria." Then said Ahab, "I will send thee away with this covenant." So he made a covenant with him, and sent him away.

And a certain man of the sons of the prophets[1] said unto his neighbor by the word of the Lord, "Smite me, I pray thee." But the man refused to smite him. Then said he unto him: "Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee." And as soon as he was departed from him, a lion found him, and slew him. Then he found another man, and said, "Smite me, I pray thee." And the man smote him, so that in smiting he wounded him. So the prophet departed, and waited for the king by the way, and disguised himself with a bandage upon his eyes. And as the king passed by, he cried unto the king: and he said: "Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was looking here and there, he was gone." And the king of Israel said unto him: "So shall thy judgment be: thyself hast decided it." And he hasted, and took the bandage away from his eyes; and the king of Israel discerned him that he was of the prophets. And he said unto him: "Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." And the king of Israel went to his house heavy and displeased, and came to Samaria.

The Death of Ahab (1 Kings xxii. 1–40). And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants: "Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?" And he said unto Jehoshaphat: "Wilt thou go with me to battle to Ramoth-gilead?" And Jehoshaphat

possible, that in sparing Ben-hadad Ahab was influenced by the fact that both Syria and Israel were at the time threatened by the Assyrians. An inscription of Shalmaneser II records that in 854 B. C. he defeated at Karkar a coalition of princes, among whom are named Ben-hadad of Damascus and Ahab of Israel.

[1] *sons of the prophets.* Members of the guilds of religious zealots.

Digitized by Google

said to the king of Israel: "I am as thou art, my people as thy people, my horses as thy horses." And Jehoshaphat said unto the king of Israel: "Enquire, I pray thee, at the word of the Lord to-day." Then the king of Israel gathered the prophets together, about four hundred men, and said unto them: "Shall I go against Ramoth-gilead to battle, or shall I forbear?" And they said: "Go up; for the Lord shall deliver it into the hand of the king." And Jehoshaphat said: "Is there not here a prophet of the Lord besides, that we might enquire of him?" And the king of Israel said unto Jehoshaphat: "There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." And Jehoshaphat said, "Let not the king say so." Then the king of Israel called an officer, and said, "Hasten hither Micaiah the son of Imlah."

And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said: "Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them." And all the prophets prophesied so, saying: "Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand."

And the messenger that was gone to call Micaiah spake unto him, saying: "Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good." And Micaiah said: "As the Lord liveth, what the Lord saith unto me, that will I speak."

So he came to the king. And the king said unto him: "Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?" And he answered him: "Go, and prosper: for the Lord shall deliver it into the hand of the king." And the king said unto him: "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" Then he said: "I saw all Israel scattered upon the hills, as sheep that have no shepherd: and the Lord said, These have no master: let them return every man to his house in peace." And the king of Israel said unto Jehoshaphat: "Did I not tell thee that he would prophesy not good concerning me, but evil?"

Digitized by Google

Again he said: "Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said: "Which way went the Spirit of the Lord from me to speak unto thee?" And Micaiah said: "Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself." And the king of Israel said: "Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." And Micaiah said: "If thou return at all in peace, the Lord hath not spoken by me."

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat: "I will disguise myself and enter into the battle; but put thou on thy robes." So the king of Israel disguised himself, and they went to the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying: "Fight neither with small nor great, save only with the king of Israel." And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it is the king of Israel." And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot: "Turn thine hand, and carry me out of the battle; for I am wounded." And the battle increased that day: and the king was stayed up in his chariot against the Syrians until even: and

Digitized by Google

the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying: "Every man to his city, and every man to his own country, for the king is dead." So they came to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of the Lord which he spake.

Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

Ahaziah (1 Kings xxii. 51–53; 2 Kings i.). Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: for he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them: "Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease." But the angel of the Lord said to Elijah the Tishbite: "Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it because there is not a God in Israel, that ye go to enquire of Baal-zebub[1] the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." And Elijah departed.

And when the messengers turned back unto him, he said unto them, "Why are ye now turned back?" And they said unto him: "There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou

[1] *Baal-zebub*, 'Lord of flies,' that is, a god believed to send or to avert the plague of flies.

Digitized by Google

art gone up, but shalt surely die." And he said unto them: "What manner of man was he which came up to meet you, and told you these words?" And they answered him: "He was an hairy man, and girt with a girdle of leather about his loins." And he said, "It is Elijah the Tishbite."

Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of an hill. And he spake unto him: "Thou man of God, the king hath said, Come down." And Elijah answered and said to the captain of fifty: "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty." And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he went up and said unto him: "O man of God, thus hath the king said, Come down quickly." And Elijah answered and said unto them: "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty." And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him: "O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burned up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight." And the angel of the Lord said unto Elijah: "Go down with him: be not afraid of him." And he arose, and went down with him unto the king. And he said unto him: "Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die."

So he died according to the word of the Lord which Elijah had spoken. And Jehoram his brother reigned in his stead in the second year of Joram the son of Jehoshaphat king of Judah; because he had no son. Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

Jehoram (2 Kings iii. 1–3). Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of

Digitized by Google

Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the pillar of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

The Translation of Elijah (2 Kings ii. 1–18). And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha: "Tarry here, I pray thee; for the Lord hath sent me to Beth-el." And Elisha said unto him: "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him: "Knowest thou that the Lord will take away thy master from thy head to-day?" And he said: "Yea, I know it; hold ye your peace." And Elijah said unto him: "Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho." And he said: "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him: "Knowest thou that the Lord will take away thy master from thy head to-day?" And he answered: "Yea, I know it; hold ye your peace." And Elijah said unto him: "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." And he said: "As the Lord liveth, and as thy soul liveth, I will not leave thee." And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha: "Ask what I shall do for thee, before I be taken away from thee." And Elisha said: "I pray thee, let a double portion[1] of thy spirit be upon me." And he said: "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." And it came to pass, as they still went on, and

[1] Elisha asks for the share of a first-born son — twice the portion of any other of the 'sons' of the prophet.

Digitized by Google

talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried: "My father, my father, the chariot of Israel, and the horsemen thereof." And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah and smote the waters, and said, "Where is the Lord God of Elijah?" and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view saw him, they said, "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him. And they said unto him: "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley." And he said, "Ye shall not send." And when they urged him till he was ashamed, he said, "Send." They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him (for he tarried at Jericho), he said unto them, "Did I not say unto you, Go not?"

The Healing of the Waters of Jericho (2 Kings ii. 19–22). And the men of the city said unto Elisha: "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren." And he said: "Bring me a new cruse, and put salt therein." And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said: "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." So the waters were healed unto this day, according to the saying of Elisha which he spake.

Elisha and the Mocking Children (2 Kings ii. 23–25). And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him: "Go up, thou bald head; go up, thou bald head." And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth

Digitized by Google

two she bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

The Widow's Oil (2 Kings iv. 1–7). Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying: "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen." And Elisha said unto her: "What shall I do for thee? tell me, what hast thou in the house?" And she said: "Thine handmaid hath not any thing in the house, save a pot of oil." Then he said: "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full."

So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, "Bring me yet a vessel." And he said unto her, "There is not a vessel more." And the oil stayed. Then she came and told the man of God. And he said: "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

Elisha Provides Food for the Prophets (2 Kings iv. 38–44). And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant: "Set on the great pot, and seethe pottage for the sons of the prophets." And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for he knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said: "O thou man of God, there is death in the pot." And they could not eat thereof. But he said, "Then bring meal." And he cast it into the pot; and he said: "Pour out for the people, that they may eat." And there was no harm in the pot.

And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said: "Give unto

Digitized by Google

the people, that they may eat." And his servitor said: "What, should I set this before an hundred men?" He said again: "Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof." So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

The Lost Axe-head (2 Kings vi. 1–7). And the sons of the prophets said unto Elisha: "Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell." And he answered, "Go ye." And one said: "Be content, I pray thee, and go with thy servants." And he answered, "I will go." So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam the axe-head fell into the water: and he cried, and said, "Alas, master! for it was borrowed." And the man of God said, "Where fell it?" And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, "Take it up to thee." And he put out his hand, and took it.

The Shunammite's Son (2 Kings iv. 8–37). And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband: "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."

And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, "Call this Shunammite." And when he had called her, she stood before him. And he said unto him: "Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?" And she answered, "I dwell among mine own people."[1] And he said, "What

[1] *I dwell . . . people.* 'I have protection enough from my own clan.'

Digitized by Google

then is to be done for her?" And Gehazi answered: "Verily she hath no child, and her husband is old." And he said, "Call her." And when he had called her, she stood in the door. And he said: "About this season, when the time cometh round, thou shalt embrace a son." And she said: "Nay, my lord, thou man of God, do not lie unto thine handmaid." And the woman conceived, and bear a son at that season that Elisha had said unto her, when the time came round.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, "My head, my head." And he said to a lad, "Carry him to his mother." And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said: "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again." And he said: "Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath." And she said, "It shall be well." Then she saddled an ass, and said to her servant: "Drive, and go forward; slack not thy riding for me, except I bid thee."

So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant: "Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child?" And she answered, "It is well." And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said: "Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me." Then she said: "Did I desire a son of my lord? did I not say, Do not deceive me?"

Then he said to Gehazi: "Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child." And the mother of the child said: "As the Lord liveth, and as thy soul liveth, I will not leave thee." And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the

Digitized by Google

child; but there was neither voice nor hearing. Wherefore he went again to meet him, and told him, saying: "The child is not awaked."

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him seven times, and the child opened his eyes.

And he called Gehazi, and said, "Call this Shunammite." So he called her. And when she was come in unto him, he said, "Take up thy son." Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

The Shunammite's Property Restored (2 Kings viii. 1–6). Then spake Elisha unto the woman whose son he had restored to life, saying: "Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years." And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. And it came to pass after the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

And the king talked with Gehazi the servant of the man of God, saying: "Tell me, I pray thee, all the great things that Elisha hath done." And it came to pass, as he was telling the king how he had restored a dead body to life, that behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said: "My lord, O king, this is the woman, and this is her son, whom Elisha restored to life." And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying: "Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now."

Digitized by Google

Healing of Naaman the Leper (2 Kings v.). Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress: "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." And one went in, and told his lord, saying: "Thus and thus said the maid that is of the land of Israel." And the king of Syria said: "Go to, go, and I will send a letter unto the king of Israel." And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying: "Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy." And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said: "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying: "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel." So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying: "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." But Naaman was wroth, and went away, and said: "Behold, I thought, he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near, and spake unto him, and said: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?" Then went he down, and dipped himself seven times in Jordan, according to the say-

Digitized by Google

ing of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said: "Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant." But he said: "As the Lord liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused. And Naaman said: "Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?[1] for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon[2] to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." And he said unto him, "Go in peace." So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said: "Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him." So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, "Is all well?" And he said, "All is well. My master hath sent me, saying, Behold, even now there be come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver and two changes of garments." And Naaman said: "Be content, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

But he went in, and stood before his master. And Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "Thy servant went no whither." And he said unto him: "Went not

[1] The God of Israel could be appropriately worshipped only on Israelite soil.

[2] *Rimmon*. Rammân, a thunder-god of the Assyrians, identified with Hadad in Syria. Cf. *Ben-hadad*, 'Son of Hadad.'

Digitized by Google

mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." And he went out from his presence a leper as white as snow.

The War with Moab (2 Kings iii. 4–27). And Mesha king of Moab[1] was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying: "The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle?" And he said: "I will go up: I am as thou art, my people as thy people, and my horses as thy horses." And he said, "Which way shall we go up?" And he answered, "The way through the wilderness of Edom."

So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. And the king of Israel said: "Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!" But Jehoshaphat said: "Is there not here a prophet of the Lord, that we may enquire of the Lord by him?" And one of the king of Israel's servants answered and said: "Here is Elisha the son of Shaphat, which poured water

[1] A stone monument, reared about 825 B. C. by this Mesha, was discovered at Dibon in 1868. It is inscribed with the king's own statement that whereas Omri of Israel had afflicted Moab, and taken possession of the land of Medeba, Mesha had, by the help of Chemosh, expelled the Israelites from one after another of their strongholds. His inscription shows interesting similarities to the language and ideas of the books of Judges or Kings. "The terms in which Chemosh is spoken of are singularly like those used of Jehovah in the Old Testament. Chemosh is 'angry' with his people, just as Jehovah sometimes is with Israel; he says to Mesha, 'Go, take Nebo,' or 'Go down, fight against Horonen' — just as we read, for instance (1 *Sam.* xxiii. 4), 'Arise, go down to Keilah,' or (2 *Sam.* xxiv. 1), 'Go, number Israel and Judah;' and he 'drives out' Mesha's foes before him, just as Jehovah 'drives out' the foes of Israel (*Josh.* xxiv. 18). And Mesha 'devotes' the inhabitants of a captured city to his god, just as in the Book of Joshua and elsewhere we often read of the Israelites doing." S. R. Driver: *Modern Research as Illustrating the Bible.*

Digitized by Google

on the hands of Elijah." And Jehoshaphat said, "The word of the Lord is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him.

And Elisha said unto the king of Israel: "What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother." And the king of Israel said unto him: "Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab." And Elisha said: "As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel." And it came to pass that whenever the minstrel played, the hand of the Lord came upon him. And he said: "Thus saith the Lord, Make this valley [1] full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your host, and your beasts. And this is but a light thing in the sight of the Lord: He will deliver the Moabites also into your hand. And ye shall smite every fenced city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones." And it came to pass in the morning, when the meal offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: and they said: "This is blood: the kings have surely fought together, and they have smitten one another: now therefore, Moab, to the spoil." And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward into the land, smiting the Moabites. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good

[1] *this valley.* Probably the *Wadi el-Ahsa*, 'Ravine of Sandy Water-pits.' Since a bed of rock underlies the surface of this region and retains the water from the surrounding hills, it is nearly always possible to reach water simply by digging in the sand.

Digitized by Google

trees: until in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there came great wrath upon Israel: and they departed from him, and returned to their own land.

Elisha Entraps the Syrians (2 Kings vi. 8–23). Then the king of Syria warred against Israel, and took counsel with his servants, saying, "In such and such a place shall we lie in ambush." And the man of God sent unto the king of Israel, saying: "Beware that thou pass not such a place; for thither the Syrians are come down." And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them: "Will ye not shew me which of us is for the king of Israel?" And one of his servants said: "None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." And he said: "Go and spy where he is, that I may send and fetch him." And it was told him, saying, "Behold, he is in Dothan." Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

And when the man of God was risen early and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, "Alas, my master! how shall we do?" And he answered: "Fear not: for they that be with us are more than they that be with them." And Elisha prayed, and said: "Lord, I pray thee, open his eyes, that he may see." And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.

And when they came down to him, Elisha prayed unto the Lord, and said, "Smite this people, I pray thee, with blindness." And he smote them with blindness according to the word of Elisha. And Elisha said unto them: "This is not the

Digitized by Google

way, neither is this the city: follow me, and I will bring you to the man whom ye seek." But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said: "Lord, open the eyes of these men, that they may see." And the Lord opened their eyes, and they saw; and behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them: "My father, shall I smite them? shall I smite them?" And he answered: "Thou shalt not smite them: wouldest thou smite those whom thou hast not taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master." And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

Samaria Delivered from Siege (2 Kings vi. 24–vii. 17). And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab[1] of dove's dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying; "Help, my lord, O king." And he said: "If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?" And the king said unto her, "What aileth thee?" And she answered: "This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son." And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and behold, he had sackcloth within upon his flesh. Then he said: "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day." But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said

[1] *fourth part of a cab.* Less than a pint. Professor Cheyne suggests that by "dove's dung" is meant carob pods, a substitute for bread.

Digitized by Google

to the elders: "See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?"

And while he yet talked with them, behold, the king came down unto him: and he said: "Behold, this evil is of the Lord; what should I wait for the Lord any longer?" Then Elisha said: "Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure[1] of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." Then a lord on whose hand the king leaned answered the man of God, and said: "Behold, if the Lord would make windows in heaven, might this thing be?" And he said: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

And there were four leprous men at the entering in of the gate: and they said one to another: "Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die."

And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another: "Lo the king of Israel hath hired against us the kings of the Hittites, and the kings of Muçri, to come upon us." Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another: "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the

[1] *measure.* The Hebrew *seah* denotes a measure of about 1½ pecks.

Digitized by Google

king's household." So they came and called unto the porters of the city: and they told them, saying: "We came to the camp of the Syrians, and behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were." And the porters called, and they told it to the king's house within.

And the king arose in the night, and said unto his servants: "I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city." And one of his servants answered and said: "Let some take five of the horses that still remain — it will happen to them as has happened to all the multitude that are already dead — and let us send and see." They took therefore two chariots with horses; and the king sent after the host of the Syrians, saying, "Go and see." And they went after them unto Jordan: and lo, all the way was full of garments and weapons, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

Elisha and Hazael (2 Kings viii. 7–15). And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, "The man of God is come hither." And the king said unto Hazael: "Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease?" So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said: "Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?"

And Elisha said unto him: "Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die." And he settled his countenance stedfastly,

Digitized by Google

until he was ashamed : [1] and the man of God wept. And Hazael said, "Why weepeth my lord ?" And he answered : "Because I know the evil that thou wilt do unto the children of Israel : their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." And Hazael said : "But what, is thy servant a dog, that he should do this great thing ?" And Elisha answered : "The Lord hath shewed me that thou shalt be king over Syria."

So he departed from Elisha, and came to his master; who said to him, "What said Elisha to thee ?" And he answered, "He told me that thou shouldest surely recover." And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died : and Hazael [2] reigned in his stead.

Jehu's Revolution (2 Kings ix. ; x. 1–27). And Elisha the prophet called one of the children of the prophets, and said unto him : "Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead : and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not."

So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, "I have an errand to thee, O captain." And Jehu said, "Unto which of all us ?" And he said, "To thee, O captain." And he arose, and went into the house; and he poured the oil on his head, and said unto him : "Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel." And he opened the door, and fled.

[1] *and he settled . . . ashamed.* Elisha, in a prophetic trance, gazed fixedly at Hazael until he was abashed.

[2] An inscription of Shalmaneser II mentions Hazael as king of Damascus in 842 and 839 B. C.

Digitized by Google

Then Jehu came forth to the servants of his lord: and one said unto him: "Is all well? wherefore came this mad fellow to thee?" And he said unto them, "Ye know the man, and his communication." And they said, "It is false; tell us now." And he said: "Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel." Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, "Jehu is king." So Jehu the son of Jehoshaphat the son of Nimshi conspired against Jehoram. (Now Jehoram had kept[1] Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But king Jehoram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said: "If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel."

So Jehu rode in a chariot, and went to Jezreel; for Jehoram lay there. And Ahaziah king of Judah was come down to see Jehoram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company." And Jehoram said: "Take an horseman, and send to meet them, and let him say, Is it peace?" So there went one on horseback to meet him, and said: "Thus saith the king, Is it peace?" And Jehu said: "What hast thou to do with peace? Turn thee behind me." And the watchman told, saying: "The messenger came to them, but he cometh not again." Then he sent out a second on horseback, which came to them and said: "Thus saith the king, Is it peace?" And Jehu answered: "What hast thou to do with peace? turn thee behind me." And the watchman told, saying: "He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."

And Jehoram said, "Make ready." And his chariot was made ready. And Jehoram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Jehoram saw Jehu, that he said, "Is it peace, Jehu?" And he answered: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" And Jehoram turned his hands, and fled, and

[1] *had kept.* Had been defending.

Digitized by Google

said to Ahaziah, "Treachery, O Ahaziah." And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain: "Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord."

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, "Smite him also in the chariot." And they smote him at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her eyes,[1] and attired her head, and looked out at a window. And as Jehu entered in at the gate, she said: "Is it peace, thou Zimri, thy master's murderer?" And he lifted up his face to the window, and said, "Who is on my side? who?" And there looked out to him two or three eunuchs. And he said, "Throw her down." So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and they trode her under foot. And when he was come in, he did eat and drink, and said: "Go, see now this cursed woman, and bury her: for she is a king's daughter." And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said: "This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel."

And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of the city, and

[1] Arab women still paint their eyelashes and brows with a mixture of sulphide of antimony and oil.

Digitized by Google

to the elders, and to them that brought up Ahab's children, saying: "Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armor; look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house." But they were exceedingly afraid, and said: "Behold, two kings stood not before him: how then shall we stand?" And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying: "We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes." Then he wrote a letter the second time to them, saying: "If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time."

Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. And there came a messenger, and told him, saying: "They have brought the heads of the king's sons." And he said: "Lay ye them in two heaps at the entering in of the gate until the morning." And it came to pass in the morning, that he went out, and stood, and said to all the people: "Ye be righteous: behold I conspired against my master, and slew him: but who slew all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah."

So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. And he arose and departed, and came to Samaria. And as he was at the shearing house in the way, Jehu met with the brethren of Ahaziah king of Judah, and said, "Who are ye?" And they answered: "We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen." And he said, "Take them alive." And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

Digitized by Google

And when he was departed thence, he lighted on Jehonadab the son of Rechab[1] coming to meet him: and he saluted him, and said to him: "Is thy heart with my heart, as my heart is with thine?" And Jehonadab answered, "It is." "If it be, give me thine hand." And he gave him his hand; and he took him up to him into the chariot. And he said: "Come with me, and see my zeal for the Lord." So he made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.

And Jehu gathered all the people together, and said unto them: "Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live." But Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal. And Jehu said, "Proclaim a solemn assembly for Baal." And they proclaimed it. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that was over the vestry, "Bring forth vestments for all the worshippers of Baal." And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal: "Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only." And when he went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said: "If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him." And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains: "Go in, and slay them; let none come forth." And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the sanctuary of the house of Baal. And

[1] According to *Jer.* xxxv. this Jehonadab had laid upon his clan a solemn pledge to live the old nomad life, in order to keep pure their ancestral Jehovah-worship. Conceiving the whole civilization to be corrupted by Baal-worship, they abstained from wine, from agriculture, and from settled dwellings.

Digitized by Google

they brought forth the asherah out of the house of Baal, and burned it. And they brake down the pillar of Baal, and brake down the house of Baal, and made it a draught house unto this day.

The Reign of Jehu (2 Kings x. 28–36). Thus Jehu destroyed Baal out of Israel. Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan. And the Lord said unto Jehu: "Because thou hast done well in executing that which is right in mine eyes,



Ambassadors from Jehu to Shalmaneser II. From the Black Obelisk sent to the British Museum by Layard in 1846

and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan. Now the rest of the acts of Jehu,[1] and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his

[1] An inscription of Shalmaneser II records that in 842 B. C. Jehu paid him tribute.

Digitized by Google

son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

Jehoahaz (2 Kings xiii. 1–9). In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days. And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. And the Lord gave Israel a savior,[1] so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel to sin, but walked therein: and there remained the asherah also in Samaria. Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing. Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? And Jehoahaz slept with his fathers; and they buried him in Samaria: and Jehoash his son reigned in his stead.

Jehoash (2 Kings xiii. 10, 11). In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. And he did that which was evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.

Death of Elisha (2 Kings xiii. 14–21). Now Elisha was fallen sick of his sickness whereof he died. And Jehoash the king of

[1] *a savior*. A recently found inscription records that an Aramean, Zakar king of Hazrak, defeated a coalition headed by Damascus. This Zakar rose into power at some time between 800 and 772 B. C., and was probably the "savior" here mentioned.

Digitized by Google

Israel came down unto him, and wept over his face, and said: "O my father, my father, the chariot of Israel, and the horsemen thereof." [1] And Elisha said unto him, "Take bow and arrows." And he took unto him bow and arrows. And he said to the king of Israel, "Put thine hand upon the bow." And he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, "Open the window eastward." And he opened it. Then Elisha said, "Shoot." And he shot. And he said: "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them." And he said, "Take the arrows." And he took them. And he said unto the king of Israel, "Smite upon the ground." And he smote thrice, and stayed. And the man of God was wroth with him, and said: "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that behold, they spied a band of men; and they cast the man into the sepulchre of Elisha, and went away. And when the man touched the bones of Elisha, he revived, and stood up on his feet.

Victories of Jehoash (2 Kings xiii. 22–25; xiv. 8–16). Now Hazael king of Syria had oppressed Israel all the days of Jehoahaz. But the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. So Hazael king of Syria died: and Ben-hadad his son reigned in his stead. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Jehoash beat him, and recovered the cities of Israel.[2]

Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying: "Come, let us look one another in the face." And Jehoash the king of Israel sent to

[1] *the chariot . . . thereof.* Elisha had been his country's best defence.

[2] Ramman-nirari III of Assyria in 803 B. C. compelled Damascus to pay tribute; and, though his inscription mentions tribute from "the land of Omri" (Israel) as well, his invasion, by breaking the power of Syria, helped Israel to hold its own against her.

Digitized by Google

Amaziah king of Judah, saying: "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom,[1] and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?" But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel; and they fled every man to their tents. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria.

Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

Jeroboam II (2 Kings xiv. 23–29; Amos vii. 10–17). In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Jehoash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. He restored the coast of Israel from the entering of Hamath unto the sea of the Arabah,[2] according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah the son of Amittai, the prophet, which was of Gath-hepher. For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Jehoash.

[1] See p. 394. [2] *sea of the Arabah.* The Dead Sea.

Digitized by Google

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying: "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." Also Amaziah said unto Amos: "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court." Then answered Amos, and said to Amaziah: "I am no prophet, neither am I a prophet's son; but I am an herdman, and a pincher[1] of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land."

Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath for Israel, are they not written in the book of the chronicles of the kings of Israel?[2] And Jeroboam slept with his fathers, even with the kings of Israel; and Zechariah his son reigned in his stead.

Zechariah (2 Kings xv. 8–12). In the thirty and eighth year of Azariah king of Judah did Zechariah the son of Jeroboam reign over Israel in Samaria six months. And he did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. And Shallum the son of Jabesh conspired

[1] *pincher*. The sycomore fig required pinching or scraping to bring it into proper condition for eating.

[2] Jeroboam's long reign owed its prosperity largely to the crippling of Damascus by Assyria. The moral and religious corruption of his time called into activity not only Amos, but — towards the end of his reign — Hosea. Amos preached especially against the moral remissness of the well-to-do, urging that they could not please Jehovah with their lavish worship at his altars, so long as they practiced oppression and vice. Hosea attacked the worship itself, as corrupted by sensual and superstitious features which made it practically worship of Baal.

Digitized by Google

against him, and smote him in Ibleam, and slew him, and reigned in his stead. And the rest of the acts of Zechariah, behold, they are written in the book of the chronicles of the kings of Israel. This was the word of the Lord which he spake unto Jehu, saying: "Thy sons shall sit on the throne of Israel unto the fourth generation." And so it came to pass.

Shallum (2 Kings xv. 13–15). Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead. And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

Menahem (2 Kings xv. 16–22). Then Menahem smote Tappuah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up. In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. In his days Pul [1] the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land. And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel? And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

Pekahiah (2 Kings xv. 23–26). In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. And he did that

[1] *Pul.* Tiglath-pileser III, who reigned 745–728 B. C. He has left it recorded that in 738 B. C. he received tribute from 'Menahem of Samaria.'

Digitized by Google

which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

Pekah (2 Kings xv. 27–31). In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years. And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.[1] And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

Hoshea (2 Kings xvii. 1–4). In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. Against him came up Shalmaneser[2] king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So[3] king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

[1] This seizure of the northern district of the kingdom (in 734 B. C.) was in requital for Pekah's attempt, with Rezin of Damascus, to force Judah to join them in a coalition against Assyria. See p. 398. The practice of deporting the inhabitants of conquered districts was intended to break down national lines between the subject peoples, and thus make such coalitions difficult.

[2] Shalmaneser IV (727–722 B. C.).

[3] *So* or Sewe was probably one of the petty dynasts of the Nile Delta.

Digitized by Google

The Fall of Samaria (2 Kings xvii. 5–18). Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria [1] took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel devised those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up pillars and asherim in every high hill, and under every green tree: and there they sacrificed in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: for they served idols, whereof the Lord had said unto them, "Ye shall not do this thing." Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying: "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made an asherah, and worshipped all the host of heaven,[2] and served Baal. And they caused their sons

[1] This king was Sargon (723–705 B. C.). His inscription says: "Samaria I besieged and took; . . . 27,290 of its people I carried away; fifty chariots I collected from them; the rest I allowed to keep their property; people from all lands, my captives, I settled there; I set my officers as governors over them, and imposed tribute."

[2] *all the host of heaven.* See note, p. 407.

Digitized by Google

and their daughters to pass through the fire,[1] and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

Origin of the Samaritans (2 Kings xvii. 23–33, 41). So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying: "The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land." Then the king of Assyria commanded saying: "Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land." Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth,[2] and the men of Cuth made Nergal,[3] and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their

[1] *caused their sons . . . fire.* Sacrificed their children to Molech, a practice that in the seventh century became common in Judah, at a place called Topheth just outside Jerusalem. Molech (or *Moloch*, properly *Melech*, 'King'), though identified on p. 325 with Milcom, the national god of Ammon, was probably not thought of as other than Jehovah. The cult seems to have been due to Phœnician influence, perhaps also to a popular misconception of the law that the firstborn should be dedicated to God.

[2] *Succoth-benoth.* This name has not yet been explained.

[3] *Nergal.* A Babylonian god of war and of the nether world, worshipped especially at Kutu. The other deities here mentioned are obscure.

Digitized by Google

children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence. So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.[1]

[1] Samaria was evidently colonized by successive settlements under different kings (see p. 439). As a sect, the Samaritans acknowledge the Mosaic rites and ordinances. Gerizim is their holy mountain, on which was built, about 432 B. C., the Samaritan temple destroyed some three hundred years after by John Hyrcanus. The enmity between Samaritans and Jews, beginning after the return from captivity, was marked in New Testament times. About 150 of them still persist in Nāblus (Shechem), and observe the Passover annually on Gerizim.

Digitized by Google

XI

JUDAH TO JEHOIACHIN'S RELEASE

Rehoboam (1 Kings xiv. 21–31; 2 Chron. xi. 13–17; xii. 5–8). And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

And the priests and the Levites that were in all Israel resorted to him out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: and he ordained him priests for the high places, and for the he-goats, and for the calves [1] which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and pillars, and Asherim, on every high hill, and under every green tree. And there were also sodomites [2] in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

And it came to pass in the fifth year of king Rehoboam, that Shishak [3] king of Egypt came up against Jerusalem. Then came

[1] The *he-goats* were probably satyrlike demons; the *calves* were symbolic of Jehovah.

[2] *sodomites.* 'Temple prostitutes:' persons of either sex, who made a practice of the unchaste rites connected especially with the cult of Ashtart.

[3] *Shishak.* Sheshonk I, the Libyan founder of the 22d dynasty. He reigned about 945–924 B. C. His inscription on a wall of the great temple at Karnak gives a list of subjected cities both in Judah and Israel.

Digitized by Google

Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them: "Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak." Whereupon the princes of Israel and the king humbled themselves; and they said, "The Lord is righteous." And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying: "They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries." So Shishak king of Egypt came up, and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.[1] And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house. And it was so when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.



The God Amon bringing captive Cities of Palestine to Shishak. From a relief at Karnak.

Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Rehoboam and Jeroboam all their days. And Rehoboam

[1] The Greek version makes these shields those which David had taken from the Syrians under Hadadezer.

Digitized by Google

slept with his fathers, and was buried with his fathers in the city of David.

Abijam (1 Kings xiv. 31–xv. 8). And Abijam his son reigned in his stead. Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.[1] And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father. Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life. Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

Asa (1 Kings xv. 9–22; 2 Chron. xvi. 7–14). In the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And forty and one years reigned he in Jerusalem. And his mother's name was Maachah,[2] the daughter of Abishalom. And Asa did that which was right in the eyes of the Lord, as did David his father. And he took away the sodomites out of the land, and removed all the idols that his fathers had made. And also Maachah his mother, even her he removed from being queen, because she had made an abominable image for an asherah; and Asa destroyed her idol, and burnt it by the brook Kidron. But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

And there was war between Asa and Baasha king of Israel all their days. And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come

[1] *Abishalom.* Absalom. Josephus makes Maachah the daughter of Tamar, and hence the granddaughter of Absalom.

[2] If this is the *Maachah* of the preceding paragraph, she must have been Asa's grandmother.

Digitized by Google

in to Asa king of Judah. Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimmon, the son of Hezion, king of Syria, that dwelt at Damascus, saying: "There is a league between me and thee, as there was between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me." So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and returned to Tirzah. Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

And at that time Hanani the seer came to Asa king of Judah, and said unto him: "Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

And behold, the acts of Asa, first and last, lo they are written in the book of the kings of Judah and Israel. And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

Digitized by Google

Jehoshaphat (1 Kings xxii. 41–44; 2 Chron. xix. 4–11; xviii. 1–3, 28–32; xix. 1–3; 1 Kings xxii. 47–50). And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places. And Jehoshaphat made peace with the king of Israel.

And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to the hill country of Ephraim, and brought them back unto the Lord God of their fathers. And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges: "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

Moreover in Jerusalem did Jehoshaphat set of the Levites, and the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies. When they returned to Jerusalem, he charged them, saying: "Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood,[1] between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. And behold, Amariah the chief priest is over you in all matters of the Lord; and Zebediah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good."

Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab.[2] And after certain years he went

[1] *between blood and blood.* The measure of guilt in cases of murder or manslaughter.

[2] See also pp. 348–350.

Digitized by Google

down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead. And Ahab king of Israel said unto Jehoshaphat king of Judah: "Wilt thou go with me to Ramoth-gilead?" And he answered him: "I am as thou art, and my people as thy people; and we will be with thee in the war."

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat: "I will disguise myself, and will go to the battle; but put thou on thy robes." So the king of Israel disguised himself; and they went to the battle. Now the king of Syria had commanded the captains of the chariots that were with him, saying: "Fight ye not with small or great, save only with the king of Israel." And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "It is the king of Israel." Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him. For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the asherim out of the land, and hast prepared thine heart to seek God."

There was then no king in Edom,[1] but the deputy of king Jehoshaphat made Tarshish ships to go to Ophir for gold. But they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat: "Let my servants go with thy servants in the ships." But Jehoshaphat would not. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred,[2] are they not written

[1] See p. 326. It is not known when Judah had again subjected Edom; — perhaps after the invasion just recounted.

[2] 2 *Chron.* xx. recounts an invasion of Judah by a triple alliance — Moabites, Ammonites, and Meunites — in the latter part of his reign. Jehoshaphat and his people hold a great assembly for prayer, whereupon Jehovah works a signal deliverance.

Digitized by Google

in the book of the chronicles of the kings of Judah? And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Joram his son reigned in his stead.

Joram (2 Kings viii. 16–22; 2 Chron. xxi. 4, 11–20). And in the fifth year of Jehoram the son of Ahab king of Israel, Joram the son of Jehoshaphat king of Judah began to reign. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the Lord. Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him a lamp before him alway. In his days Edom revolted from under the hand of Judah, and made a king over themselves. So Joram went over to Zair, and all the chariots with him: [1] and he rose by night, and smote the Edomites which compassed him about; and the captains of the chariots were with him, but the people fled into their tents. So Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

Now when Joram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel. Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

And there came a writing to him from Elijah the prophet, saying: "Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: and thou shalt have

[1] Mention of an ambush, into which Joram fell, has evidently been lost from the text.

Digitized by Google

great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."

Moreover the Lord stirred up against Joram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: and they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Ahaziah, the youngest of his sons. And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

Ahaziah (2 Chron. xxii. 1–9). And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Joram king of Judah reigned. Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter[1] of Omri. He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counsellors after the death of his father to his destruction. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Jehoram. And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria.

And Ahaziah the son of Joram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. And the destruction of Ahaziah was of God by coming to Jehoram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And it came to pass that, when Jehu

[1] *Daughter.* That is, granddaughter.

Digitized by Google

was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, ministering to Ahaziah, he slew them. And he sought Ahaziah: and they caught him (for he was hid in Samaria), and brought him to Jehu:[1] and when they had slain him, they buried him — "Because," said they, "he is the son of Jehoshaphat, who sought the Lord with all his heart." So the house of Ahaziah had no power to keep still the kingdom.

Athaliah's Usurpation (2 Kings xi.). And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.

And the seventh year Jehoiada sent and fetched the captains over hundreds, over the Carites[2] and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son. And he commanded them, saying: "This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king. And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges[3] let him be slain: and be ye with the king as he goeth out and as he cometh in."[4]

And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. And to the captains over hundreds did the priest give

[1] See also p. 369.

[2] *Carites.* Mercenaries, probably from Caria in Asia Minor, serving as a royal bodyguard. Herodotus mentions that they were so employed by Psammetichus of Egypt.

[3] *ranges.* Ranks.

[4] *goeth out* [from the temple] *and as he cometh in* [to the palace].

Digitized by Google

king David's spears and shields, that were in the temple of the Lord. And the guard stood, every man with his weapons in his hand, from the right corner of the temple to the left corner of the temple, along by the altar and the temple. And he brought forth the king's son, and put the crown upon him, and gave him the testimony;[1] and they made him king, and anointed him; and they clapped their hands, and said, "God save the king!"

And when Athaliah heard the noise of the people, she came to the people into the temple of the Lord. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, "Treason, Treason!" But Jehoiada the priest commanded the officers of the host, and said unto them: "Have her forth without the ranges: and him that followeth her kill with the sword." For the priest had said: "Let her not be slain in the house of the Lord." And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people. And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars.

And the priest appointed guards over the house of the Lord. And he took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. And all the people of the land rejoiced, and the city was in quiet. Thus they slew Athaliah with the sword beside the king's house.

Joash Repairs the Temple (2 Kings xii. 1–16). Seven years old was Joash when he began to reign. In the seventh year of Jehu Joash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba. And

[1] *the testimony.* The book of the Law. The word should probably be read 'the bracelets' or 'the ornaments' which were part of the emblems of royalty.

Digitized by Google

Joash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him. But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

And Joash said to the priests: "All the money of the dedicated things that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord,[1] let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found." But it was so, that in the three and twentieth year of king Joash the priests had not repaired the breaches of the house. Then king Joash called for Jehoiada the priest, and the other priests, and said unto them: "Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house." And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord. And it was so, when they saw that there was much money in the chest, that the king's scribe and the priest came up, and they put up in bags, and told the money that was found in the house of the Lord. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it. Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord: but they gave that to the workmen, and repaired therewith the house of the Lord.

[1] The three sources of revenue appear to be: (1) the poll tax for the temple service; (2) the ransom-money for persons consecrated to God (*Lev.* xxvii.); (3) free-will offerings. According to the Chronicler the chief source on this occasion was the half-shekel tax which Moses required of every Israelite for maintaining the Tent of the Testimony (*Ex.* xxx. 11-16).

Digitized by Google

Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. The trespass money and sin money was not brought into the house of the Lord: it was the priests'.

The Decline of Joash (2 Chron. xxiv. 17–22; 2 Kings xii. 17–21). Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served the asherim and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear.

And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them: "Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you." And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said: "The Lord look upon it, and require it."

Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. And Joash king of Judah took all the hallowed things that Jehoshaphat, and Joram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.[1]

And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And his servants arose, and made a conspiracy, and slew Joash [2] in the house of Millo, which goeth down to Silla. For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried

[1] The Chronicler represents Hazael as inflicting a heavy defeat upon Judah before securing this spoil.

[2] The Chronicler makes the assassination of Joash an act of revenge for Zechariah's death.

Digitized by Google

him with his fathers in the city of David: and Amaziah his son reigned in his stead.

Amaziah (2 Kings xvi. 1–7, 17–20). In the second year of Jehoash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddin of Jerusalem. And he did that which was right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did. Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses,[1] wherein the Lord commanded, saying: "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin."

He slew of Edom in the Valley of Salt ten thousand, and took Sela[2] by storm, and named it Joktheel to this day.

[*For Amaziah's disastrous war with Jehoash king of Israel, see pp. 374, 375.*]

And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah? Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there. And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.

Uzziah (2 Chron. xxvi.). Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Sixteen years old was

[1] *Deut.* xxiv. 16.

[2] *Sela.* 'The Rock.' The common identification of it with the rock-city Petra, the capital of Edom, rests on doubtful grounds.

Digitized by Google

Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper.

And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Meunim. And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry. Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains. The whole number of the chief of the fathers of the mighty men of valor was two thousand and six hundred. And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones. And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him: "It apper-

Digitized by Google

taineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God."

Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several [1] house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land.

Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, "He is a leper:" and Jotham his son reigned in his stead.

The Call of Isaiah (Isaiah vi.). In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train [2] filled the temple. Above it stood the seraphim: [3] each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said:

"Holy, holy, holy, is the Lord of hosts:
The whole earth is full of his glory."

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

[1] *several.* Separate.

[2] *his train.* The skirts of His royal robes.

[3] *seraphim.* In the popular mythology, these beings were conceived as of serpent form, and associated with the lightning. Here they are attendant fiery spirits.

Digitized by Google

and he laid it upon my mouth, and said: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Also I heard the voice of the Lord, saying: "Whom shall I send, and who will go for us?" Then said I: "Here am I; send me." And he said: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

Then said I, "Lord, how long?" And he answered: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. And if there be yet a tenth in it, it shall again be eaten: as a teil tree,[1] and as an oak, whose stock remaineth, when they are felled: so the holy seed shall be the stock thereof."

Jotham (1 Kings xv. 32–38). In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok. And he did that which was right in the sight of the Lord: he did according to all that his father Uzziah had done. Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the Lord. Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? In those days the Lord began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

Ahaz (1 Kings xvi.; Isaiah vii. 2–16). In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did

[1] *teil tree.* Terebinth.

Digitized by Google

not that which was right in the sight of the Lord his God, like David his father. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war:[1] and they besieged Ahaz, but could not overcome him. And it was told the house of David, saying, "Syria is confederate with Ephraim." And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the Lord unto Isaiah: "Go forth now to meet Ahaz, thou and Shear-jashub[2] thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands,[3] for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:[4] thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. — If ye will not believe, surely ye shall not be established."

Moreover the Lord spake again unto Ahaz, saying: "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above." But Ahaz said: "I will not ask, neither will I tempt the Lord."

And he said: "Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

[1] Rezin, with Menahem of Israel, had paid tribute to Tiglath-pileser in 738 B. C. Pekah and he now aimed to force Judah to join them in a coalition against Assyria.

[2] *Shear-jashub.* The name, 'A Remnant Shall Return,' is a symbol of Isaiah's characteristic teaching that the approaching judgments on Judah were to leave a nucleus of the faithful who should begin a better era.

[3] *the two tails . . . firebrands.* 'These two smoking fag-ends of firebrands.'

[4] *Tabeal* is a Syrian name.

Digitized by Google

Therefore the Lord himself shall give you a sign: Behold, a young woman is with child, and shall bring forth a son, and shall call his name Immanuel. For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken."

At that time the king of Edom recovered Elath to Edom, and drave the Jews from Elath: and the Edomites came to Elath, and dwelt there unto this day.

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying: "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." [1] And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and went up unto it. And he burnt his burnt offering and his meal offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the brazen altar, which was before the Lord, and drew near from the forefront of the house, between the [new] altar and the house of the Lord, and put it [the blood] on the north side of the altar.[2] And king

[1] The Chronicler states that at this time Pekah of Israel took a multitude of captives from Judah; but that, on being warned by the prophet Oded that he was thereby incurring guilt, he released them, "and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren." He records further of Ahaz: "In the time of his distress did he trespass yet more against the Lord, this is that king Ahaz: for he sacrificed unto the gods of Damascus, which smote him: and he said: 'Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me.'"

[2] By sprinkling the blood first on the old altar and then on the new, the king symbolized the transference of efficacy from the one to the other.

Digitized by Google

Ahaz commanded Urijah the priest, saying: "Upon the great altar burn the morning burnt offering, and the evening meal offering, and the king's burnt sacrifice, and his meal offering, with the burnt offering of all the people of the land, and their meal offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brazen altar shall be for me to enquire by."[1] Thus did Urijah the priest, according to all that king Ahaz commanded.

And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.

Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

Hezekiah's Reforms (2 Kings xviii. 1–8; 2 Chron. xxxii. 30, 31). Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abijah the daughter of Zechariah. And he did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the pillars, and cut down the asherah. And he brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did sacrifice to it. And it was called Nehushtan.[2]

And Jehovah was with him: whithersoever he went forth he prospered. He rebelled against the king of Assyria and served him not. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city. This same Hezekiah also stopped the upper spring of the

[1] *to enquire by.* The reference is probably to the practice of divination (common in Babylonia) by inspecting the entrails of sacrificial victims.

[2] *Nehushtan.* The Brazen One. On p. 416 it is mentioned that the prophet Micah preached in Hezekiah's reign. The Chronicler here records a tradition that Hezekiah cleansed the temple, instituted special sacrifices, and celebrated a great passover feast.

Digitized by Google

waters of Gihon, and brought them straight down to the west side of the city of David.[1] And Hezekiah prospered in all his works. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

Hezekiah's Sickness (2 Kings xx. 1–11). In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him: "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." Then he turned his face to the wall, and prayed unto the Lord, saying: "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out of the middle court, that the word of the Lord came to him, saying: "Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake."

And Isaiah said: Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover. And Hezekiah said unto Isaiah: "What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?" And Isaiah said: "This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?" And Hezekiah answered: "It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees." And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

[1] *waters of Gihon.* Now called the Virgin Spring. Its waters were brought by a rock-cut tunnel through the Temple hill to the Pool of Siloam within the city wall. In 1880 an inscription was discovered, recording the completion of this tunnel.

Digitized by Google

Embassy of Merodach-baladan (2 Kings xx. 12–19). At that time Merodach-baladan, the son of Baladan king of Babylon, sent letters and a present unto Hezekiah:[1] for he had heard that Hezekiah had been sick. And Hezekiah was glad of them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.



Merodach-baladan. From a sculptured boundary-stone marking a fief conferred by the king.

Then came Isaiah the prophet unto king Hezekiah, and said unto him: "What said these men? and from whence came they unto thee?" And Hezekiah said: "They are come from a far country, even from Babylon." And he said: "What have they seen in thine house?" And Hezekiah answered: "All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them." And Isaiah said unto Hezekiah: "Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Then said Hezekiah unto Isaiah: "Good is the word of the Lord which thou hast spoken." And he said: "Is it not so, if peace and truth be in my days?"

[1] *Merodach-baladan* was a Chaldean prince who had made himself master of Babylon in 721 B. C. In 710 he was expelled by Sargon. The real purpose of his embassy to Hezekiah was probably to form an alliance against the Assyrians. He recovered his throne again for a few months in 702 B. C., but was finally overthrown by Sennacherib, just before the latter's great western campaign.

Digitized by Google

Sennacherib's Invasion of Judah (2 Kings xviii. 13–37; xix. 1–9, 35–37; xx. 20, 21). Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying: "I have offended; return from me: that which thou puttest on me will I bear." [1] And the king of Assyria appointed unto Hezekiah



Sennacherib receiving the Spoil of Lachish. From a relief, now in the British Museum.

king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

[1] Sennacherib's record of this invasion is inscribed on one of the colossal bulls which stood in the grand entrance to the palace at Kouyunjik. We here learn that Hezekiah's revolt was part of a concerted movement in which many Philistine and Phœnician cities also took part, with the support of Egypt. Sennacherib records that he first invaded Phœnicia, subduing Sidon and other towns, upon which Ashdod, Ammon, Moab, and Edom submitted; that he then invaded the Philistine country, reduced the rebellious cities, and defeated the Egyptian army which had come to their relief. He then turned upon Judah, and took forty-six of its towns, which he apportioned among the Philistine kings that had remained loyal. Hezekiah, he says, "like a bird in a cage, I shut up in Jerusalem, his royal city," until he submitted to pay 30 talents of gold and 800 of silver, and to send his daughters and concubines as hostages to Nineveh.

Digitized by Google

And the king of Assyria sent the Tartan and the Rabsaris and the Rab-shakeh from Lachish[1] to king Hezekiah with a great host against Jerusalem. And they went up, and when they were come to Jerusalem, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

And the Rab-shakeh said unto them: "Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest (but they are but vain words), I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, make a wager with my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it."

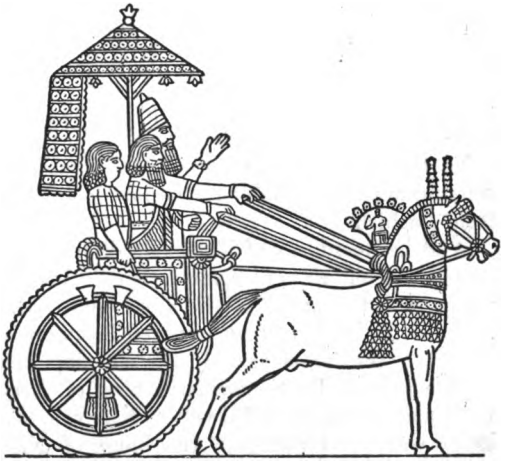
Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto the Rab-shakeh: "Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall." But the Rab-shakeh said unto them: "Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own water with you?"

Then the Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying: "Hear the word of the great king, the king of Assyria: Thus saith the king, Let not

[1] Sennacherib was then besieging Lachish (2 *Chron.* xxxii. 9). The *Tartan* was the commander-in-chief; the *Rabsaris*, perhaps the chief eunuch; and the *Rab-shakeh*, the chief of the captains.

Digitized by Google

Hezekiah deceive you: for he shall not be able to deliver you out of my hand: neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? Where are the gods of the land of Samaria? have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" But the people held their peace, and answered him not a word: for the king's commandment was, saying, "Answer him not."



Assyrian Chariot of the time of Sennacherib.

Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of the Rab-shakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went

Digitized by Google

into the house of the Lord. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him: "Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and contumely: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of the Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left."

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them: "Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land."

So the Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

And he heard say of Tirhakah[1] king of Ethiopia: "Behold, he is come out to fight against thee." And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.[2] So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sherezer his sons smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.[3]

[1] *Tirhakah.* Taharka, nephew of the Egyptian king Shabaka. He became king of Ethiopia some years after this event.

[2] Sennacherib's own record is silent regarding this calamity. Herodotus, however, mentions that while the Assyrian army lay at Pelusium on the borders of Egypt, "there came in the night a multitude of field mice, which devoured all the quivers and bow-strings of the enemy, and ate the thongs by which they managed their shields. Next morning they began their flight, and multitudes fell, since they had no arms with which to defend themselves." Since mice were anciently associated with pestilence (see p. 219), the Egyptian and the Hebrew traditions may have a common origin.

[3] No Assyrian god Nisroch is known. Sennacherib's death took place in

Digitized by Google

And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

Manasseh (2 Kings xxi. 1–18; 2 Chron. xxxiii. 11–17). Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made an asherah, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.[1] And he built altars in the house of the Lord, of which the Lord said: "In Jerusalem will I put my name." And he made his son pass through the fire, and observed times,[2] and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. And he set the graven image of the asherah that he had made, in the house of which the Lord said to David, and to Solomon his son: "In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

And the Lord spake by his servants the prophets, saying: "Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold,

681 B. C., twenty years after the events just recounted. The *land of Ararat* is Armenia. Esarhaddon reigned 681–668 B. C.

1 Worship of the sun, moon, and stars had its center in Babylonia, and was brought into Judah under the Assyrian domination. Manasseh is twice mentioned in Assyrian lists of tributary princes.

2 *observed times.* Practised augury, as by observing the clouds, etc.

Digitized by Google

I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day."

Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord.

Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh in chains, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him:[1] and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel. Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only.

Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

[1] The Greek version of the Old Testament has a "Prayer of Manasses."

Digitized by Google

Amon (2 Kings xxi. 19–26). Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. And he did that which was evil in the sight of the Lord, as his father Manasseh did. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: and he forsook the Lord God of his fathers, and walked not in the way of the Lord. And the servants of Amon conspired against him, and slew the king in his own house. And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

Josiah and the Discovery of the Law-Book (2 Kings xxii.). Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Bozkath. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying: "Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house." Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

And Hilkiah the high priest said unto Shaphan the scribe: "I have found the book of the law[1] in the house of the Lord."

[1] *the book of the law.* This was probably the middle section of our present book of Deuteronomy, containing at least chapters xii. to xxvi., and ending with the eloquent blessings and curses of chapter xxviii.

Digitized by Google

And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said: "Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord." And Shaphan the scribe shewed the king, saying: "Hilkiah the priest hath delivered me a book." And Shaphan read it before the king.

And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying: "Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against me, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem in the college); and they communed with her. And she said unto them: "Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard, because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."

Digitized by Google

The Great Reformation (2 Kings xxiii. 1–27). And they brought the king word again. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets,[1] and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all his heart and all his soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

And the king commanded Hilkiah the high priest, and the second priest, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the asherah, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets,[2] and to all the host of heaven. And he brought out the asherah from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the common people. And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the asherah. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the satyrs[3] that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand as he entereth the gate of the city. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread

[1] *the prophets.* Zephaniah was active at this time; Jeremiah was beginning his career, and Nahum was a still younger contemporary.

[2] *planets.* Probably 'mansions,' as the word is used in astrology.

[3] *satyrs.* Goat-shaped demons that were popularly worshipped. Cf. *Lev.* xvii. 7: "They shall no more sacrifice . . . unto the he-goats."

Digitized by Google

among their brethren. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the precincts, and burned the chariots of the sun with fire.[1] And the altars that were on the roof, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron. And the high places that were before[2] Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the pillars, and cut down the Asherim, and filled their places with the bones of men.

Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and brake in pieces the stones thereof, and stamped it small to powder, and burned the asherah. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these things.[3] Then he said: "What monument is that that I see?" And the men of the city told him: "It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el." And he said: "Let him alone; let no man move his bones." So they let his bones alone, with the bones of the prophet that came out of Samaria. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to

[1] This cult was doubtless derived from Babylonia, where the sun-god Shamash, like the Greek Helios, was represented as riding through his course in a horse-drawn chariot. *Ezek.* viii. 16, speaks of 'men with their backs toward the temple of Jehovah, worshipping the sun toward the east.'

[2] *before.* East of.

[3] See p. 331.

Digitized by Google

all the acts that he had done in Beth-el. And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

And the king commanded all the people, saying: "Keep the passover unto the Lord your God, as it is written in the book of this covenant." Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem.

Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said: "I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there."

Josiah's Death (2 Chron. xxxv. 20–27). After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight at Carchemish by Euphrates:[1] and Josiah went out against him. But he sent ambassadors to him, saying: "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not." Nevertheless Josiah would not turn his face from him, but strengthened himself that he might fight with him, and hearkened not unto

[1] Necho II (609–594 B. C.) in 608 took advantage of the hard-pressed condition of Assyria to assert the ancient Egyptian rule over the Syrian provinces. After overthrowing Josiah he pushed northward, finding the Assyrian power too spent to oppose him, and returned as master (for the time) of the Asiatic conquests of the Pharaohs.

Digitized by Google

the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants: "Have me away; for I am sore wounded." His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they are written in the Lamentations.[1] Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the Lord, and his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

Jehoahaz (2 Kings xxiii. 31–35). Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharaoh-Necho put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaoh-Necho made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.[2] And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-Necho.

Jeremiah's Preaching and Trial (2 Kings xxiii. 36, 37; Jer. xxvi.). Jehoiakim was twenty and five years old when he began

[1] *Lamentations.* Not the book of that name, but probably a lost collection of elegies.

[2] The fate of Jehoahaz is the theme of Ezekiel's elegy in chapter xix. of his book. The change of Eliakim's name was a mark of vassalage. It was made simply by using one name of God (Yahweh) for another (El).

Digitized by Google

to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the Lord [to Jeremiah] saying: "Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word: if so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them, 'Thus saith the Lord; If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh,[1] and will make this city a curse to all the nations of the earth.'"

So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, "Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant?" And all the people were gathered against Jeremiah in the house of the Lord.

When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house. Then spake the priests and the prophets unto the princes and to all the people, saying: "This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears." Then spake Jeremiah unto the princes and to all the people, saying: "The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil

[1] The destruction of Shiloh probably followed upon the Philistine victory recounted on p. 217.

Digitized by Google

that he hath pronounced against you. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears." Then said the princes and all the people unto the priests and to the prophets: "This man is not worthy to die: for he hath spoken to us in the name of the Lord our God."

Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying: "Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house a wooded height. Did Hezekiah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls."

And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah: and when Jehoiakim the king and all the princes heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt. And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people. Nevertheless the hand of Ahikam [1] the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

The Writing of Jeremiah's Prophecies (Jer. xxxvi.). And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee concerning Jerusalem

[1] Ahikam was the father of Gedaliah, who later befriended Jeremiah. He has been mentioned on p. 410.

Digitized by Google

and Judah, and concerning all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying: "I am shut up; I cannot go into the house of the Lord: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people."

And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

And when Micaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord, then he went down into the king's house, into the scribe's chamber: and lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying: "Take in thine hand the roll wherein thou hast read in the ears of the people, and come." So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him: "Sit down now, and read it in our ears." So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they were afraid both one

Digitized by Google

and other, and said unto Baruch: "We will surely tell the king of all these words." And they asked Baruch, saying: "Tell us now, How didst thou write all these words?" Then Baruch answered them: "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book." Then said the princes unto Baruch: "Go, hide thee, thou and Jeremiah; and let no man know where ye be." And they went in to the king into the chamber, but they laid up the roll in the chamber of Elishama the scribe, and told all these words in the ears of the king.

So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse: and there was a fire on the brazier burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the brazier, until all the roll was consumed in the fire that was on the brazier. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying: "Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?" Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon

Digitized by Google

the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

The Reign of Jehoiakim (2 Kings xxiv. 1–7). In his days Nebuchadnezzar[1] king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets. Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon.

Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Jehoiachin and the First Captivity of Judah (2 Kings xxiv. 8–12, 15–17). Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jeru-

[1] *Nebuchadnezzar.* More exactly, *Nebuchadrezzar.* He was the son of Nabopolassar, who had founded the new Chaldean dynasty in Babylon, and, with his allies the Medes, had in 607 overthrown Nineveh, the Assyrian capital. Nabopolassar's share of the Assyrian empire included the Syrian provinces which had already been seized by Necho of Egypt. Nebuchadrezzar was therefore sent to expel the Egyptians. He defeated Necho in 605, in the decisive battle of Carchemish, and was prevented from invading Egypt only by the news of his father's death, which recalled him to Babylon. Jehoiakim of Judah immediately transferred his allegiance to the Babylonian king.

Digitized by Google

salem. And he did that which was evil in the sight of the Lord, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came unto the city, while his servants were besieging it. And Jehoiachin the king of Judah went out[1] to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.[2] And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the chief men of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Zedekiah's Rebellion (2 Kings xxiv. 18–xxv. 2; Jer. xxxiv. 1–7). Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah.

The word which came unto Jeremiah from the Lord, saying, Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and

[1] *went out.* Surrendered.

[2] *eighth year of his* [Nebuchadnezzar's] *reign.* 597 B. C. The Chronicler has here: "Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon."

Digitized by Google

he shall burn it with fire: and thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword: but thou shalt die in peace: and as at the burnings of thy fathers, the kings which were before thee, so shall they burn odors for thee; and they will lament thee, saying: "Ah lord!" for I have pronounced the word, saith the Lord. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

The Treatment of the Hebrew Slaves (Jer. xxxiv. 8–22). This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty; that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Therefore the word of the Lord came to Jeremiah from the Lord, saying, Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name:

Digitized by Google

but ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the Lord: Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof [1] — the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf — I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.[2] Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

Jeremiah's Imprisonment (Jer. xxxvii. 3–21; xxxviii.). And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying: "Pray now unto the Lord our God for us." Now Jeremiah came in and went out among the people: for they had not put him into prison. And Pharaoh's army was come forth out of Egypt: [3] and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

[1] See p. 23 and note. In this ceremony the two parties to the agreement passed between the divided pieces of the victim, invoking a like fate upon themselves, if they proved false to it.

[2] See the next note.

[3] This Pharaoh was Apries, called Hophra by the Hebrews, who began to reign 588 B. C. He had evidently encouraged the revolt of Judah and its neighbors against Babylon, in the hope of recovering them to the Egyptian rule. After operating against Tyre and Sidon, he moved south in the spring of

Digitized by Google

Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to enquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord; Deceive not yourselves, saying: "The Chaldeans shall surely depart from us:" for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to take his portion [1] thence in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying: "Thou fallest away to the Chaldeans." Then said Jeremiah: "It is false; I fall not away to the Chaldeans." But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and smote him, and put him in the house of Jonathan the scribe: for they had made that the prison.

When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days; then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said: "Is there any word from the Lord?" And Jeremiah said: "There is: for, said he, thou shalt be delivered into the hand of the king of Babylon." Moreover Jeremiah said unto king Zedekiah: "What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be

586 B. C., and interrupted the siege of Jerusalem. His troops, however, could not cope with the Babylonian army, so that he retired without accomplishing anything.

[1] *take his portion.* Receive an inheritance.

Digitized by Google

accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there." Then Zedekiah the king commanded that they should commit Jeremiah into the court of the guard, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the guard.

Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying: "Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it." Therefore the princes said unto the king: "We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in the city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt." Then Zedekiah the king said: "Behold, he is in your hand:" for the king was not able to do any thing against them. Then took they Jeremiah, and cast him into the dungeon of Malchiah the king's son, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and spake to the king, saying: "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city." Then the king commanded Ebed-melech the Ethiopian, saying: "Take from hence thirty [1] men with thee, and take up Jeremiah the prophet out of the dungeon, before he die." So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence torn

[1] *thirty*. Probably a copyist's error for *three*.

Digitized by Google

and tattered rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah: "Put now these old cast clouts and rotten rags under thine armholes under the cords." And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lord: and the king said unto Jeremiah: "I will ask thee a thing; hide nothing from me." Then Jeremiah said unto Zedekiah: "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, thou wilt not hearken unto me." So Zedekiah the king sware secretly unto Jeremiah, saying: "As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life." Then said Jeremiah unto Zedekiah: "Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand." And Zedekiah the king said unto Jeremiah: "I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me." But Jeremiah said: "They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the Lord hath shewed me: Behold, all the women that are left in the king of Judah's house were brought forth to the king of Babylon's princes, while they said,

> Thy friends have set thee on, and have prevailed against thee:
> Thy feet are sunk in the mire, and they are turned away back.

So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and this city shall be burned with fire."

Digitized by Google

Then said Zedekiah unto Jeremiah: "Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there."

Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the guard until the day that Jerusalem was taken.

The Fall of Jerusalem (2 Kings xxv. 3–21; Jer. lii. 28–30; xxxix. 11–14). And on the ninth day of the fourth month the famine was sore in the city, so that there was no bread for the people of the land. Then a breach was made in the city, and the king and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden (now the Chaldees were against the city round about); and the king went the way toward the plain.[1] But the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah, where he gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And in the fifth month, on the seventh day of the month, which is the nineteenth year[2] of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. And the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the residue of the artificers, did Nebuzar-adan the captain of the guard carry

[1] *the plain.* The Arabah or Jordan valley. [2] *nineteenth year.* 586 B. C.

Digitized by Google

away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the basins; that which was of gold, in gold, and that which was of silver, in silver, the captain of the guard took away.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city. So Nebuzar-adan captain of the guard took them, and brought them to the king of Babylon to Riblah: and the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

This is the people whom Nebuchadrezzar carried away captive: in the seventeenth year three thousand Jews and three and twenty: in the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: in the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying: "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rabmag, and all the king of Babylon's princes; even they sent, and took Jeremiah out of the court of the guard, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.[1]

[1] According to *Jer.* xl. 1–5 the captain of the guard rescues Jeremiah at Ramah from among the chained captives, and respectfully offers him the choice between going to Babylon and remaining in Judah.

Digitized by Google

Judah under Gedaliah (Jer. xl. 7–xli. 18). Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying: "Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken." Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, and said unto him: "Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee?" But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying: "Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?" But Gedaliah the son of Ahikam said unto Johanan the son of Kareah: "Thou shalt not do this thing: for thou speakest falsely of Ishmael."

Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and ten men with him, came unto Gedaliah the son of Ahikam to

Digitized by Google

Mizpah; and there they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him at Mizpah, and the Chaldeans that were found there, even the men of war.

And it came to pass the second day after he had slain Gedaliah, and no man knew it, that there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them: "Come to Gedaliah the son of Ahikam." And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. But ten men were found among them that said unto Ishmael: "Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey." So he forbare, and slew them not among their brethren.

Now the pit wherein Ishmael had cast all the dead bodies of the men whom he had slain, was it which Asa the king had made for fear of Baasha king of Israel:[1] and Ishmael the son of Nethaniah filled it with them that were slain. Then Ishmael carried away all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah departed to go over to the Ammonites.

But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces

[1] Asa had made the cistern to ensure a water supply in Mizpah, which he was fortifying against Baasha. See pp. 384, 385.

Digitized by Google

that were with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites. Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael, even men, and women, and children, and eunuchs, whom he had brought again from Gibeon: and they departed, and dwelt in Geruth-Chimham, which is by Beth-lehem, to go to enter into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

The Migration to Egypt (Jer. xlii. 1–17; 20–22; xliii.; xliv. 7–10, 15–30). Then all the captains of the forces, and Johanan the son of Kareah, and Azariah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet: "Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left but a few of many, as thine eyes do behold us); that the Lord thy God may shew us the way wherein we may walk, and the thing that we may do." Then Jeremiah the prophet said unto them: "I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you." Then they said to Jeremiah: "The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."

And it came to pass after ten days, that the word of the Lord came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, and said unto them: "Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him; If ye will still

Digitized by Google

abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon: for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and suffer you to dwell in your own land. But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: now therefore hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

"For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God in any thing for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn."

And it came to pass, that when Jeremiah had made an end of speaking unto the people all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words, then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah: "Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon." So Johanan the son of Kareah, and all the captains of the forces, and all the people,

Digitized by Google

obeyed not the voice of the Lord, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they even to Tahpanhes.[1]

Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall break also the pillars of Beth-shemesh,[2] and the houses of the gods of the Egyptians shall he burn with fire.

Therefore now thus saith the Lord, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; in that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness

1 *Tahpanhes.* The classic Daphnæ, a fortified town on the eastern frontier of Lower Egypt. Excavation has produced evidences of its Greek garrison.

2 *pillars of Beth-shemesh.* The obelisks of the famous temple of the sun at On (Heliopolis). One of these is still standing *in situ.* See also note, p. 64. An inscription of Nebuchadrezzar records that in 568 B. C. he invaded Egypt, defeated the king Amasis, and carried away or killed his soldiers and horses.

Digitized by Google

of the kings of Judah, and the wickedness of their princes, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, answered Jeremiah, saying, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly perform whatsoever word hath gone forth out of our mouth, to burn incense unto the queen of heaven,[1] and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to portray her,[2] and pour out drink offerings unto her, without our husbands?"

Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying: "The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember that, and came it not into his mind? so that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed: therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day."

Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that are in the

[1] *queen of heaven.* Probably the Assyrian Ishtar. See note, p. 167.

[2] *cakes to portray her.* Probably cakes stamped with the image of the goddess.

Digitized by Google

land of Egypt: Thus saith the Lord of hosts, the God of Israel, saying ; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying: "We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her:" ye will surely accomplish your words, and surely perform your vows. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, "As the Lord liveth." Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs. And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil: Thus saith the Lord; Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.[1]

Ezekiel's Vision of the Valley of Bones (Ezek. i. 1–3; xxxvii. 1–14). Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the

[1] Hophra was deposed by a military revolution in 571, and put to death.

A surprising piece of information regarding the Jewish refugees in Egypt has been found in papyri discovered in 1907 on Elephantine, an island in the Nile near Assuan. One of these, written in Aramaic and dating from 408 B. C., is a petition from the Jewish colony at Elephantine to the Persian governor of Judah, asking him to obtain permission for them to rebuild their "temple of Yahu (Jehovah)," which the commander of the local garrison had destroyed. They mention that it had been built for more than 120 years; that it was a substantial building with stone pillars and seven stone gates; and that it was used, not as a synagogue, for prayer only, but as a regular temple, for sacrifice, with an altar for burnt-offerings and meal-offerings. Another papyrus records that their petition to rebuild it was granted.

Digitized by Google

word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar.

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me: "Son of man, can these bones live?" And I answered: "O Lord God, thou knowest." Again he said unto me: "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me: "Prophesy unto the wind; prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live." So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me: "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are clean cut off. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall



Jewish Captives at Labor. From a palace relief found at Nineveh.

Digitized by Google

know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Jehoiachin's Release (2 Kings xxv. 27–30). And it came to pass in the seven and thirtieth year [1] of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

[1] *seven and thirtieth year.* 561 B. C. Evil-merodach (Amel-Marduk) was the son of Nebuchadrezzar. He reigned 562–560 B. C.

The prophetic religion was continued by the Jewish exiles in Babylonia. The earlier captives from North Israel were scattered widely through the Assyrian provinces, and though they have often been imagined as maintaining themselves somewhere as the "lost Ten Tribes," they were doubtless absorbed into the native communities. The fugitives to Egypt became estranged from the prophetic tradition. But in Babylonia the Jews advanced their national faith. Their loyalty is touchingly expressed in the 137th psalm: —

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required of us songs;
And they that wasted us required of us mirth, saying,
"Sing us one of the songs of Zion."
How shall we sing the Lord's song
In a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember not thee!

Digitized by Google

XII

THE RENEWAL OF THE JEWISH COMMUNITY IN PALESTINE

The Decree of Cyrus (Ezra i. 1–8). Now in the first year of Cyrus [1] king of Persia, that the word of the Lord by the mouth of Jeremiah [2] might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem. And whosoever remaineth, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, even all them whose spirit God had raised, to go up to build the house of the Lord which is in

[1] *the first year of Cyrus.* That is, his first year as king of Babylon, 538 B. C. Cyrus, at first king of Anshan, a district of Elam, became master of Media in 549 B. C. After consolidating the kingdom of the Medes and Persians, he turned its army against Crœsus of Lydia, and finally against Babylonia, the most powerful and wealthy country within his view. The Babylonian king Nabonidus had given his subjects offence by centralizing the worship of the provinces within the capital, so that Cyrus had partisans in Babylon itself, who, after the defeat of their army, opened the city gates to him. A recently found proclamation of Cyrus shows that he was conciliatory towards the religious prejudices of his new subjects. He declares that Babylon had been delivered to him by its own god Marduk, and he invokes the favor of Bel and Nebo. "The gods of the land of Sumer and Akkad," he says, "whom Nabona'id had brought to Babylon, I caused to resume their abode in their own shrines." To restore to the Jews their sacred vessels, and permit the rebuilding of their temple, would be part of the same policy.

[2] "For thus saith Jehovah, After seventy years are accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place." *Jer.* xxix. 10.

Digitized by Google

Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince [1] of Judah.

The Refounding of the Temple (Ezra iii.; iv. 1–5, 24). And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar in its place; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening. They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering, and the offerings of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea unto Joppa, according to the grant that they had of Cyrus king of Persia.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, to lay the foundation of the house of the Lord. And they appointed the

[1] *prince.* "whom he had made governor." *Ezra* v. 14.

Digitized by Google

Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

And when the builders laid the foundation of the temple of the Lord, the priests stood in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.



Stele of Esar-haddon.

Now when the adversaries[1] of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them: "Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur,[2] which brought us up hither." But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them: "Ye have nothing to do with us to build an house unto our God; but we

[1] *the adversaries.* The Samaritans, here called 'adversaries' by anticipation.
[2] Esar-haddon was king of Assyria 681-668 B. C..

Digitized by Google

ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us." Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.[1]

The Building Recommenced (Haggai i.). In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai[2] the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying: "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built."

Then came the word of the Lord by Haggai the prophet, saying: "Is it time for you, O ye, to dwell in your ceiled[3] houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

Then Zerubbabel the son of Shealtiel, and Joshua the son of

[1] Darius reigned 521–485 B. C., so that work on the temple was interrupted for about sixteen years.

[2] Haggai was seconded in his work of exhortation by Zechariah, whose addresses aimed to maintain and guide the devotion of the temple-builders.

[3] *ceiled.* Panelled.

Digitized by Google

Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.

Completion of the Temple (Ezra v. 3–5, 17; vi. 1–15). At the same time came to them Tatnai, governor on this side the River, and Shethar-boznai, and their companions, and said thus unto them: "Who hath commanded you to build this house, and to make up this wall? What are the names of the men that make this building?" But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius. Then they returned answer by letter concerning this matter:—

"If it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."

Then Darius the king made a decree, and search was made in the house of the archives, where the treasures were laid up in Babylon. And there was found at Achmetha,[1] in the palace that is in the province of the Medes, a roll; and therein was a record thus written:—

"In the first year of Cyrus the king, Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple

[1] *Achmetha.* Ecbatana.

Digitized by Google

which is at Jerusalem, every one to its place, and place them in the house of God.

"Now therefore, Tatnai, governor beyond the River, Shethar-boznai, and your companions the Apharsachites, which are beyond the River, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place.

"Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the River, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons.

"Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed."

Then Tatnai, governor on this side the River, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius. And this house was finished on the third day of the month Adar, which was in the sixth year[1] of the reign of Darius the king.

Nehemiah's Patriotic Resolve (Neh. i. 1–ii. 10). The words of Nehemiah the son of Hachaliah.

And it came to pass in the month Chisleu,[2] as I was in

[1] *The sixth year.* 516 B. C.

[2] *Chisleu* fell in November–December.

Digitized by Google

Shushan[1] the palace, that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me: "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said: "I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy, in the sight of this man." — For I was the king's cupbearer.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes[2] the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me: "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." Then I was very

[1] *Shushan.* Susa, in Elam, the winter residence of the Persian kings.
[2] Artaxerxes I, 464–424 B. C. His twentieth year would be 445 B. C.

Digitized by Google

sore afraid, and said unto the king: "Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

Then the king said unto me: "For what dost thou make request?" So I prayed to the God of heaven. And I said unto the king: "If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." And the king said unto me (the queen also sitting by him): "For how long shall thy journey be? and when wilt thou return?" So it pleased the king to send me; and I set him a time. Moreover I said unto the king: "If it please the king, let letters be given me to the governors beyond the River, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's park, that he may give me timber to make beams for the gates of the castle[1] which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into." And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

The Rebuilding of the Wall (Neh. ii. 11–20; iv.). So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do for Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the Gate of the Valley, even towards the Dragon Well, and to the Dung Port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the Gate of the Fountain, and to the King's Pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook [Kidron], and viewed the wall, and turned

[1] *castle.* This stronghold, adjoining the north side of the temple, was probably built for its protection when the temple was rebuilt.

Digitized by Google

back, and entered by the Gate of the Valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them: "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach." Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said: "Let us rise up and build." So they strengthened their hands for this good work. But when Sanballat [1] the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said: "What is this thing that ye do? will ye rebel against the king?" Then answered I them, and said unto them: "The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem."

But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said: "What do these feeble Jews? will they commit themselves to their God? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" Now Tobiah the Ammonite was by him, and he said: "Even that which they build, if a fox go up, he shall even break down their stone wall." Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder

[1] Aramaic papyri have been found at Elephantine, showing that Jews in Egypt wrote to the sons of 'Sanballat governor of Samaria' in 408 B. C.

Digitized by Google

it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

And Judah said: "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries have said: They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease." And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times over: "From all places they come up against us." Therefore set I in the lower places behind the wall, in the open places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people: "Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses."

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held the spears, the shields, and the bows, and the habergeons; [1] and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people: "The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."

So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people: "Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day." So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes.

[1] *habergeons.* The word is hardly correct here, for the defensive armor of Nehemiah's followers could hardly have been coats of mail. It was probably made of tough leather.

Digitized by Google

Nehemiah's Social Reforms (Neh. v.). And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said: "We, our sons, and our daughters, are many: let us get corn, that we may eat, and live." Some also there were that said: "We have mortgaged our fields, vineyards, and houses, that we might buy corn, because of the dearth." There were also that said: "We have borrowed money for the king's tribute. Yet now our flesh is as the flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to help it; for other men have our lands and vineyards."

And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them: "Ye exact usury, every one of his brother." And I set a great assembly against them. And I said unto them: "We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us?" Then held they their peace, and found nothing to answer. Also I said: "It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, do lend them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them."

Then said they: "We will restore them, and will require nothing of them; so will we do as thou sayest." Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said: "So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied." And all the congregation said: "Amen," and praised the Lord. And the people did according to this promise.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year[1] of Artaxerxes the king, that is,

[1] *two and thirtieth year.* 433 B. C.

Digitized by Google

twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, at the rate of forty shekels of silver daily; yea, even their servants lorded it over the people: but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us. Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. Think upon me, my God, for good, according to all that I have done for this people.

Unsuccessful Plots against the Work (Neh. vi.; vii. 1–5; xi. 1, 2; Ezra iv. 11–16). Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein (though at that time I had not set up the doors in the gates); that Sanballat and Geshem sent unto me, saying: "Come, let us meet together in some one of the villages in the plain of Ono." But they thought to do me mischief. And I sent messengers unto them, saying: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written: "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together." Then I sent unto him, saying: "There are no such things done as thou sayest, but thou feignest them out of thine own heart." For they all would have made us afraid, saying: "Their hands shall be weakened from the

Digitized by Google

work, that it be not done." Now therefore, O God, strengthen my hands.

Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said: "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee." And I said: "Should such a man as I flee? and who is there, that, being as I am,[1] would go into the temple to save his life? I will not go in." And lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

So the wall was finished in the twenty and fifth day of the month Elul,[2] in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

This is a copy of the letter that they sent unto Artaxerxes the king: —

"Thy servants the men on this side the River, and so forth.

"Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and repaired the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and it will endamage the

[1] *being as I am.* That is, being a layman.

[2] *Elul,* the sixth month, fell in August-September.

Digitized by Google

revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king, that search may be made in the book of the records of thy fathers, so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the River."

Now it came to pass, when the wall was built, and I had set up the doors, and the porters were appointed, that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many. And I said unto them: "Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house."

Now the city was large and great: but the people were few therein, and the houses were not builded. And my God put into mine heart to gather together the nobles, and the rulers, and the people. And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

Dedication of the Walls (Neh. xii. 27–32, 37–40, 42, 43). And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the sons of Levi, the singers, gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

Then I brought up the princes of Judah upon the wall, and

Digitized by Google

appointed two great companies of them that gave thanks and went in procession, whereof one went on the right hand upon the wall toward the Dung Gate: and after them went Hoshaiah, and half of the princes of Judah. And at the Fountain Gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the Water Gate eastward. And the other company of them that gave thanks went on the left hand, and I after them, and the half of the people upon the wall, above the Tower of the Furnaces even unto the broad wall; and above the Gate of Ephraim, and above the Old Gate, and above the Fish Gate, and the Tower of Hananeel, and the Tower of Meah, even unto the Sheep Gate: and they stood still in the Gate of the Guard.

So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me. And the singers sang loud, with Jezrahiah their overseer. Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

Nehemiah's Religious Reforms (Neh. xiii.). And before this,[1] Eliashib the priest, having the oversight of the chambers of the house of our God, was allied unto Tobiah: and he had prepared for him a great chamber, where aforetime they laid the meal offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil. But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: and I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meal offering and the frankincense.

And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with

[1] *before this.* That is, before Nehemiah's return from the court, as mentioned in what follows.

Digitized by Google

the rulers, and said: "Why is the house of God forsaken?" And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

In those days saw I in Judah some treading winepresses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought unto Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them: "What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath." And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them: "Why lodge ye about the wall? if ye do so again, I will lay hands on you." From that time forth came they no more on the sabbath. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying: "Ye shall not give your daughters unto their sons, not take their daughters unto your sons, or

Digitized by Google

for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did strange women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?"

And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me. Remember them, O my God, because they have defiled the covenant of the priesthood, and of the Levites.

On that day they read in the book of Moses in the audience of the people: and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; and for the wood offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

The Mission of Ezra (Ezra vii. 1, 28; viii. 15–33). Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, went up from Babylon.

And I [Ezra] gathered together out of Israel chief men to go up with me. I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren at the place Casiphia, that they should bring unto us ministers for the house of our God. And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel: Sherebiah, with his sons and

Digitized by Google

his brethren, eighteen; and Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty.

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying: "The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." So we fasted and besought our God for this: and he was intreated of us.

Then I separated twelve of the chief of the priests, and Sherebiah, Hashabiah, and ten of their brethren with them, and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered: I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents; also twenty basins of gold, of a thousand drams; and two vessels of fine copper, precious as gold. And I said unto them: "Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord."

So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God. Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem, and abode there three days.

Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest.

The Reading of the Law (Neh. viii.). And all the people gathered themselves together as one man into the street that was before the Water Gate; and they spake unto Ezra the scribe to

Digitized by Google

bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the Water Gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. Also the Levites caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

And Nehemiah, which is the Tirshatha,[1] and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people: "This day is holy unto the Lord your God; mourn not, nor weep." For all the people wept, when they heard the words of the law. Then he said unto them: "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." So the Levites stilled all the people, saying: "Hold your peace, for the day is holy; neither be ye grieved." And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in Jerusalem, saying: "Go forth unto the mount, and fetch olive branches, and pine

[1] *Tirshatha*. Governor.

Digitized by Google

branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written." So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the Water Gate, and in the street of the Gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

The Suppression of Mixed Marriages (Ezra ix. 1–6; x. 1–17; Neh. x. 28–31). Now when these things were done, the princes came to me, saying: "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass." And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord, and said: "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens."

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congrega-

Digitized by Google

tion of men and women and children: for the people wept very sore. And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra: "We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it." Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and he lodged there, and did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; and that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month,[1] on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. And Ezra the priest stood up, and said unto them: "Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives." Then all the congregation answered and said with a loud voice: "As thou hast said, so must we do. But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this the work of one day or two: for we are many that have transgressed in this thing. Let now our rulers stand for all the congregation, and let all them which have taken strange wives in our cities come

[1] The *ninth month* fell in November–December.

Digitized by Google

at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us."

Only Jonathan the son of Asahel and Jahaziah the son of Tikvah stood up against this matter; and Meshullam and Shabbethai the Levite helped them.

And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter. And they made an end with all the men that had taken strange wives by the first day of the first month.[1]

Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers. And all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes; and that we would not give our daughters unto the people of the land, nor take their daughters for our sons: and if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

[1] The *first month* fell in March-April.

Digitized by Google

XIII

THE STORIES OF JONAH, DANIEL, AND ESTHER

1. Jonah

Now the word of the Lord came unto Jonah the son of Amittai, saying: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." But Jonah rose up to flee unto Tarshish [1] from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was likely to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him: "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

And they said every one to his fellow: "Come, and let us cast lots, that we may know for whose cause this evil is upon us." So they cast lots, and the lot fell upon Jonah. Then said they unto him: "Tell us, we pray thee, what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?" And he said unto them: "I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land." Then were the men exceedingly afraid, and said unto him, "Why hast thou done this?" For the men knew that he fled from the presence of the Lord. Then said they unto him: "What shall we do unto thee, that the sea may be calm unto us?" for the sea wrought, and was tempestuous. And he said unto them: "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." Nevertheless the men rowed hard to get them back to the land;

[1] *Tarshish.* Tartessus in Spain, probably an old Phœnician colony.

Digitized by Google

but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said: "We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee." So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. And the word of the Lord came unto Jonah the second time, saying: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.[1] And Jonah began to enter into the city a day's journey, and he cried, and said: "Yet forty days, and Nineveh shall be overthrown."

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: "Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said: "I pray thee, O Lord, was not this my

[1] The writer, living long after the destruction of Nineveh (606 B C.), evidently understood the tradition regarding its size to make it sixty miles in diameter, instead of in circuit.

Digitized by Google

saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live."

Then said the Lord, "Doest thou well to be angry?" So Jonah went out of the city, and sat on the east side of the city, and there made him a booth,[1] and sat under it in a shadow, till he might see what would become of the city. And the Lord God prepared a gourd,[2] and made it to come up over Jonah, that it might be a shadow over his head. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, "It is better for me to die than to live."

And God said to Jonah: "Doest thou well to be angry for the gourd?" And he said, "I do well to be angry, even unto death." Then said the Lord: "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

2. Daniel

Daniel's Abstinence (Dan. i.). In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar[3] king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar;[4] and he brought the vessels into the treasure house of his god.[5]

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blem-

[1] *booth*. A loose arbor of boughs.

[2] *gourd*. The *Ricinus*, a broad-leaved shrub that grows quickly in sandy soil. It is common in Palestine.

[3] *Nebuchadnezzar*. See note, p. 419. [4] *Shinar*. See note, p. 14.

[5] *His god* was Marduk, the patron-god of Babylon.

Digitized by Google

ish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.[1] And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel: "I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king." Then said Daniel to the steward, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah: "Prove thy servants, I beseech thee, ten days; and let them give us pulse[2] to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants." So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus the steward took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king

[1] '*Chaldeans*' here means not the people, but the priestly class who studied and practiced astrology, divination, and magic.

[2] *pulse*. The Hebrew word means vegetable food in general.

Digitized by Google

communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

Nebuchadnezzar's Dream (Dan. ii.). And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them: "I have dreamed a dream, and my spirit is troubled to know the dream."

Then spake the Chaldeans to the king: "O king, live for ever: tell thy servants the dream, and we will shew the interpretation." The king answered and said to the Chaldeans: "The word is gone forth: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore shew me the dream, and the interpretation thereof." They answered again and said: "Let the king tell his servants the dream, and we will shew the interpretation of it." The king answered and said: "I know of certainty that ye would gain the time, because ye see the word is gone forth. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed:[1] therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof."

The Chaldeans answered before the king, and said: "There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh." For this cause the king was angry and very

[1] *till the time be changed.* Till matters take a better turn.

Digitized by Google

furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain: "Why is the decree so hasty from the king?" Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision.

Then Daniel blessed the God of heaven. Daniel answered and said:

"Blessed be the name of God for ever and ever:
For wisdom and might are his:
And he changeth the times and the seasons:
He removeth kings, and setteth up kings:
He giveth wisdom unto the wise,
And knowledge to them that know understanding:
He revealeth the deep and secret things:
He knoweth what is in the darkness,
And the light dwelleth with him.
I thank thee, and praise thee, O thou God of my fathers,
Who hast given me wisdom and might,
And hast made known unto me now what we desired of thee:
For thou hast now made known unto us the king's matter."

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him: "Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation."

Then Arioch brought in Daniel before the king in haste, and said thus unto him: "I have found a man of the captives of

Digitized by Google

Judah, that will make known unto the king the interpretation." The king answered and said to Daniel, whose name was Belteshazzar: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Daniel answered in the presence of the king, and said: "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it

Digitized by Google

break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided;[1] but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men:[2] but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: nor shall the sovereignty thereof be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said: "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

The Image of Gold and the Fiery Furnace (Dan. iii.). Nebuchadnezzar the king made an image of gold, whose height was threescore cubits,[3] and the breadth thereof six cubits: he set

[1] The second kingdom, represented by the silver, was the Median rule of Darius, which the author of Daniel supposed to have followed the Babylonian empire. See note, p. 474. The third kingdom was the Persian; the fourth, the Greek, founded by Alexander the Great, which at his death (332 B. C.) was divided between his generals. The iron and the clay doubtless represent respectively the two resulting kingdoms of the Seleucidæ and the Ptolemies.

[2] *mingle themselves . . . men.* Make alliances by marriage.

[3] *threescore cubits.* About 90 ft.

Digitized by Google

it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then an herald cried aloud: "To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer,[1] and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar: "O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them: "Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I

[1] '*Cornet*' here denotes a horn; *flute*, a pipe; *harp*, a lyre; *sackbut* (properly *trigon*), a triangular harp-like instrument of four strings; *psaltery*, also a triangular stringed-instrument; *dulcimer*, a bagpipe.

Digitized by Google

have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

Shadrach, Meshach, and Abed-nego, answered and said to the king: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors: "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king, "True, O king." He answered and said: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like a son of the gods."

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said: "Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together,

Digitized by Google

saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Nebuchadnezzar's Madness (Dan. iv.). Nebuchadnezzar the king, unto all peoples, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying: "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

"Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the

Digitized by Google

earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven. He cried aloud, and said thus: 'Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches: nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let its portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times[1] pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.' This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee."

Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said: "Belteshazzar, let not the dream, or the interpretation thereof, trouble thee."

Belteshazzar answered and said: "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying: 'Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a

[1] *times.* Years.

Digitized by Google

band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let its portion be with the beasts of the field, till seven times pass over him;' — this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity."

All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking upon the palace of the kingdom of Babylon. The king spake, and said: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" While the word was in the king's mouth, there fell a voice from heaven, saying: "O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned

Digitized by Google

unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

Belshazzar's Feast (Dan. v.). Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the palm of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon; "Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen[1] by reason of the words of the king and his lords came into the banquet house: and the queen spake and said: "O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy king-

[1] *the queen.* The queen mother.

Digitized by Google

dom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation."

Then was Daniel brought in before the king. And the king spake and said unto Daniel: "Art thou Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Then Daniel answered and said before the king: "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar,

Digitized by Google

hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Then was the palm of the hand sent from before him; and this writing was written: MENE, MENE, TEKEL, UPHARSIN.[1] This is the interpretation of the thing:

MENE: God hath numbered thy kingdom, and finished it.

TEKEL: Thou art weighed in the balances, and art found wanting.

PERES: Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.[2]

Daniel in the Lions' Den (Dan. vi.). It pleased Darius to set over the kingdom an hundred and twenty princes,[3] which should be over the whole kingdom; and over these three presi-

[1] The words are the names of three weights: *mĕnê* is Aramaic for Heb. *māneh*, the *m'na; tĕkêl* is Aramaic for *shekel;* in *upharsin u-* is 'and,' and *p(h)arsin* is the plural of *pĕrês*, a half-shekel. *Mĕnê* also means 'numbered'; *tĕkêl* suggests *tekîl*, 'weighed'; and the plural of *pĕrês* suggests the double parallel, *pĕrîs*, 'divided,' and *pâras*, 'Persians.'

[2] Two inscriptions of Nabona'id (Nabonidus) translated about 1854, two of Cyrus translated about 1880, and numerous contract tablets discovered since then, have set aside the older ideas about the history of this time. Belshazzar was the son, not of Nebuchadnezzar but of Nabona'id, and was never king of Babylon. He is called the "king's son" down to the day when he was killed by Gubaru, Cyrus's general. The kingdom passed from Nabona'id to Cyrus without any siege of Babylon. Gubaru entered Babylon without resistance, and took Nabona'id prisoner, and shortly after Cyrus took possession of the city. No "Darius the Mede," therefore, was king of Babylon before Cyrus. Within the same month the dates of contract tablets pass from the "17th year of Nabona'id" to the "1st year of Cyrus."

[3] *princes.* Satraps. A division of the Persian empire into twenty satrapies was actually made by Darius Hystaspis (521-485 B. C.).

Digitized by Google

dents; of whom Daniel was one: that the princes might give account unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

Then these presidents and princes assembled together to the king, and said thus unto him: "King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellers, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber[1] toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God.

Then they came near, and spake before the king concerning the king's decree: "Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?" The king answered and said: "The thing is true, according to the law of the Medes and Persians, which altereth not." Then answered they and said before the king: "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

Then the king, when he heard these words, was sore dis-

[1] *chamber*. The word denotes a roof-chamber, raised above the flat roof at one corner of the house.

Digitized by Google

pleased, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king: "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed."

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel: "Thy God whom thou servest continually, he will deliver thee." And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then said Daniel unto the king: "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: "Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and

Digitized by Google

wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

3. Esther

Now it came to pass in the days of Ahasuerus [1] (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces), that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,[2] in the third year of his reign, he made a feast unto all his princes and his servants. And the commanders of the power of Persia and Media, the nobles and princes of the provinces, were before him: when he shewed the riches of his glorious kingdom and the honor of his excellent majesty many days, even an hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were hangings of cotton, white and blue, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble. And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the state of the king. And the drinking was according to the law; none did compel: [3] for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the

[1] *Ahasuerus* (Persian *Khshayarsha*) is the famous Xerxes (485–465 B. C.), whose great armaments were beaten by the Greeks at Salamis and Platæa.

[2] *Shushan the palace.* Susa the citadel, as distinguished from the surrounding city of Susa. The plan of this citadel, and considerable remains of its buildings, were brought to light by excavations in 1884–86.

[3] *according to the law; none did compel.* Paton (*International Critical Commentary*) reads: "*according to the law of no compeller;*" i. e., it was unconstrained. Ordinarily the guests had to drink at the word of a court toast-master.

Digitized by Google

peoples and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times (for so was the king's manner toward all that knew law and judgment: and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom): "What shall we do unto the queen Vashti according to law, because she hath not done the bidding of the king Ahasuerus by the chamberlains?"

And Memucan answered before the king and the princes: "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, to make their husbands contemptible in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire (for it is great), all the wives shall give to their husbands honor, both to great and small."

And the saying pleased the king and the princes; and the king did according to the word of Memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and should speak whatsoever seemed good to him.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him: "Let there be fair young virgins sought for the king: and let the king appoint officers in all the

Digitized by Google

provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai,[1] the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with her portions, and the seven maidens, which were meet to be given her, out of the king's house: and he preferred[2] her and her maids unto the best place of the house of the women. Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women (for so were the days of their purification accomplished, to wit, six months with oil of myrrh, and six months with sweet odors, and with other things for the purifying of the women), then thus came every maiden unto the

[1] The names of the chief persons in this story are derived from the names of Babylonian and Elamite gods. *Mordecai* is from *Marduk*; *Esther*, from *Ishtar*; *Haman*, from *Humman*; and *Vashti*, possibly from *Mashti*.

[2] *preferred*. Advanced; promoted.

Digitized by Google

king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release[1] to the provinces, and gave gifts, according to the state of the king. And Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's

[1] *release.* Exemption, for the time, from taxation or military service.

Digitized by Google

servants, which were in the king's gate, said unto Mordecai: "Why transgressest thou the king's commandment?" Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast *pur*[1] (that is, the lot) before Haman from day to day, and from month to month, and the lot fell upon the thirteenth day of the twelfth month, that is, the month Adar.[2] And Haman said unto king Ahasuerus: "There is a certain people scattered abroad and separated among the peoples in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the king's business, to bring it into the king's treasuries." And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman: "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thir-

[1] *pur*. See note, p. 489. The lot was to determine the lucky day for destroying the Jews. *Nisan* fell in March-April.

[2] *Adar* fell in February-March.

Digitized by Google

teenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. And Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai: "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days." And they told to Mordecai Esther's words.

Digitized by Google

Then Mordecai commanded to answer Esther: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement[1] and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art not come to the kingdom for such a time as this?"

Then Esther bade them return Mordecai this answer: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her: "What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." And Esther answered: "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." Then the king said: "Cause Haman to make haste, that he may do as Esther hath said." So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine: "What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed." Then answered Esther, and said: "My petition and my request is: if I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

Then went Haman forth that day joyful and with a glad

[1] *enlargement.* Cf. 'To be *at large.*'

Digitized by Google

heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor trembled before him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover: "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Then saith Zeresh his wife and all his friends unto him: "Let a gallows be made fifty cubits[1] high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet." And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles: and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said: "What honor and dignity hath been done to Mordecai for this?" Then said the king's servants that ministered unto him: "There is nothing done for him." And the king said: "Who is in the court?" Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him: "Behold, Haman standeth in the court." And the king said, "Let him come in." So Haman came in. And the king said unto him: "What shall be done unto the man whom the king delighteth to honor?" Now Haman thought in his heart: "To whom would the king delight to do honor more than to myself?" And Haman answered the king: "For the man whom the king delighteth to honor, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and upon the head of which a crown royal is set: and let this apparel and horse be delivered to the hand of one of the king's most noble princes,

[1] *fifty cubits.* Over 83 ft.

Digitized by Google

that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor."

Then the king said to Haman: "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken." Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him: "Thus shall it be done unto the man whom the king delighteth to honor."

And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him: "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine: "What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom." Then Esther the queen answered and said: "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the adversary could not have compensated for the king's damage."

Then the king Ahasuerus answered and said unto Esther the queen: "Who is he, and where is he, that durst presume in his heart to do so?" And Esther said: "The adversary and enemy is this wicked Haman." Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Digitized by Google

Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king: "Will he force the queen also before me in the house?" As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains before the king, said: "Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman." Then the king said, "Hang him thereon." So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, and said: "If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew: "Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Then were the king's scribes called at that time in the third month, that is, the month Sivan,[1] on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the depu-

[1] *Sivan* fell within May–June.

Digitized by Google

ties and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (though it was turned to the contrary, that the Jews had rule over them that hated them), the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the

Digitized by Google

king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha, the ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand. On that day the number of those that were slain in Shushan the palace was brought before the king.

And the king said unto Esther the queen: "The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what then have they done in the rest of the king's provinces! now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done." Then said Esther: "If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows." And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another; but those who dwell in the chief cities keep the fifteenth day of Adar as a day of glad feasting, and of sending portions likewise to their neighbors.

Digitized by Google

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast *pur*, that is, the lot, to consume them, and to destroy them; but when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim after the name of *pur*.[1] Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed

[1] It is hard to identify *pur* with any Persian word, and the real origin of the Purim feast is very much in dispute. Among the theories offered to account for it may be mentioned those deriving it: (1) from a Persian spring festival — taking *pur* as from *behâr*, 'spring;' (2) from the Persian *Farvardîgân*, a feast in memory of the dead; (3) from the Babylonian New Year feast.

Digitized by Google

for themselves and for their seed, the matters of the fastings and their cry. And the decree of Esther confirmed these matters of Purim; and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

Digitized by Google

XIV

THE WAR FOR RELIGIOUS FREEDOM

The Maccabees

The Beginnings of Greek Rule (1 Mac. i. 1–19). And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chittim,[1] had smitten Darius king of the Persians and Medes, that he reigned in his stead, in former time over Greece, and made many wars, and won many strong holds, and slew the kings of the earth, and went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up. And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.



Silver Tetradrachm, showing Head of Antiochus Epiphanes.

And after these things he fell sick, and perceived that he should die. Wherefore he called his servants, such as were honorable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.[2] So Alexander reigned twelve years, and then died. And his servants bare rule every one in his place. And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth. And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.[3]

[1] *Chittim.* Originally, the island of Cyprus, but later a general designation of the eastern Mediterranean coast lands.

[2] There was a widespread legend to this effect. The more probable account is that, when at the point of death, Alexander handed his signet-ring to Perdiccas, the captain of his body-guard, to betoken his wish that he should reign.

[3] Antiochus Epiphanes ('the Illustrious') reigned 175–164 B. C. After his father's defeat by the Romans at Magnesia (190 B. C.), he had lived as a hostage

Digitized by Google

In those days went there out of Israel transgressors of the law, who persuaded many, saying: "Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow." So this device pleased them well. Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: [1] and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemy king of Egypt: but Ptolemy was afraid of him, and fled; and many were wounded to death. Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

Persecution by Antiochus IV (1 Mac. i. 20–64). And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year,[2] and went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great

at Rome during the reign of his brother, Seleucus VI (187–176). The *kingdom of the Greeks* is the rule of the Syrian Greeks, beginning with Seleucus I, 312 B. C.

[1] These Hellenizers were led by one Joshua (younger brother of the high priest Onias III), who had given his name the Greek form, Jason. The "licence" was to protect them from the Mosaic law (*Deut.* xiii. 6-10) against those who should entice Israelites from the worship of Jehovah. The "place of exercise" was doubtless a regular Greek gymnasium, with baths, porticoes, etc.

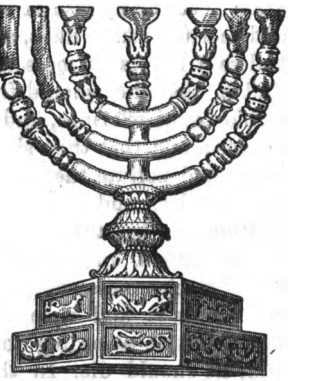
[2] *hundred forty and third year.* B. C. 170–169. Antiochus was finally ordered by the Roman ambassador to retire from before Alexandria, so that his successes in Egypt were barren of results.

Digitized by Google

massacre, and spoken very proudly. Therefore there was great mourning in Israel, in every place where they were.

So that the princes and elders mourned,
The virgins and young men were made feeble,
And the beauty of women was changed.
Every bridegroom took up lamentation,
And she that sat in the marriage chamber was in heaviness.
The land also was moved for the inhabitants thereof,
And all the house of Jacob was covered with confusion.

And, after two years fully expired, the king sent his chief collector of tribute[1] unto the cities of Judah, who came unto Jerusalem with a great multitude, and spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. But the women and children took they captive, and possessed the cattle.



Candlestick from the Temple at Jerusalem, as shown on the Arch of Titus at Rome.

Then builded they the city of David[2] with a great and strong wall, and with mighty towers, and made it a strong hold for them. And they put therein a sinful nation,[3] wicked men, and fortified themselves therein. They stored it also with armor and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: for it was a place to lie in wait in against the sanctuary, and an evil adversary to Israel. Thus they shed innocent blood on every side of the sanctuary, and defiled it: insomuch that the inhab-

[1] *chief collector of tribute.* Probably Apollonius. See p. 500.

[2] *city of David.* Not Jerusalem, but the 'Acra' or citadel on the temple hill, overlooking the temple.

[3] *nation.* In the old sense of a community of such as have a profession or interest in common.

Digitized by Google

itants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

Her sanctuary was laid waste like a wilderness;
Her feasts were turned into mourning,
Her sabbaths into reproach,
Her honor into contempt.
As had been her glory, so was her dishonor increased,
And her excellency was turned into mourning.

Moreover king Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land, and forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: and pollute the sanctuary and holy people: set up altars, and temples,[1] and chapels of idols, and sacrifice swine's flesh, and unclean beasts; that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: to the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Judah to sacrifice, city by city. Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land; and drove the Israelites into secret places, even wheresoever they could flee for succor.

Now the fifteenth day of the month Chislev, in the hundred forty and fifth year,[2] they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side; and burnt incense at the doors of their

[1] *temples.* Sacred enclosures.

[2] December, 168 B. C. The phrase 'abomination of desolation' is probably borrowed from the book of Daniel. It refers to an altar to Zeus, which was built upon the stone platform that constituted the old altar of burnt offering.

Digitized by Google

houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God. At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel.

The Uprising of Mattathias (1 Mac. ii. 1–28). In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. And he had five sons, John, who was surnamed Gaddis: Simon, called Thassi: Judas, who was called Maccabæus: [1] Eleazar, called Avaran: and Jonathan, whose surname was Apphus. And when he saw the blasphemies that were committed in Judah and Jerusalem, he said: "Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

> 'Her temple is become as a man without glory.
> Her glorious vessels are carried away into captivity;
> Her infants are slain in the streets,
> Her young men with the sword of the enemy.

[1] The derivation of *Maccabæus* is uncertain. It is commonly taken as from *maqqābāh*, 'hammer.' Cf. "Charles *Martel*," and the inscription on the tomb of Edward I in Westminster Abbey: "Eduardus primus Scotorum *malleus* hic est." From the name of Chasmon, great-grandfather of Mattathias, he and his descendants are in Jewish literature more commonly called "Hasmonæans" than "Maccabees." None of the secondary names of the brothers have been explained with any certainty.

Digitized by Google

What nation hath not had a part in her kingdom,
And gotten of her spoils?
All her ornaments are taken away;
Of a free woman she is become a bondslave.
And behold, our sanctuary, even our beauty and our glory, is laid waste,
And the Gentiles have profaned it.
To what end therefore shall we live any longer?'"

Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. And when many of Israel came unto them, Mattathias also and his sons came together. Then answered the king's officers, and said to Mattathias on this wise: "Thou art a ruler, and an honorable and great man in this city, and strengthened with sons and brethren: now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Judah also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honored with silver and gold, and many rewards." Then Mattathias answered and spake with a loud voice: "Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: yet will I and my sons and my brethren walk in the covenant of our fathers. God forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go from our religion, either on the right hand or the left."

Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. Which thing when Mattathias saw, he was inflamed with zeal, and his reins[1] trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar. Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. Thus dealt he zealously for the law of God, like as Phinehas

[1] The Hebrews conceived the '*reins*' (kidneys) to be the seat of the emotions.

Digitized by Google

did unto Zimri the son of Salu.[1] And Mattathias cried throughout the city with a loud voice, saying: "Whosoever is zealous of the law, and maintaineth the covenant, let him follow me." So he and his sons fled into the mountains, and left all that ever they had in the city.

The Fortunes of the Fugitive Jews (1 Mac. ii. 29–70). Then many that sought after justice and judgment went down into the wilderness, to dwell there: both they, and their children, and their wives, and their cattle; because afflictions increased sore upon them. Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day. And they said unto them: "Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live." But they said: "We will not come forth, neither will we do the king's commandment, to profane the sabbath day." So then they gave them the battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; but said: "Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully." So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

Now when Mattathias and his friends understood hereof, they mourned for them right sore. And one of them said to another: "If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth." At that time therefore they decreed, saying: "Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places."

Then came there unto him a company of Hasideans,[2] who

[1] See p. 140.

[2] *Hasideans.* Heb. *Chasidim*, 'the pious.' This was a party of devotees that had begun to resist the paganizing movement before the Maccabean revolt. Their aim was to practice strict observance of the law, and beyond the freedom

Digitized by Google

were mighty men of Israel, even all such as were voluntarily devoted unto the law. Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

So they joined their forces,
And smote sinful men in their anger,
And wicked men in their wrath.

But the rest fled to the heathen for succor.

Then Mattathias and his friends went round about, and pulled down the altars: and what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.[1] They pursued also after the proud men, and the work prospered in their hand. So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

Now when the time drew near that Mattathias should die, he said unto his sons: "Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. Call to remembrance what acts our fathers did in their time; so shall ye receive great honor and an everlasting name.

"Was not Abraham found faithful in temptation,
And it was imputed unto him for righteousness?
Joseph in the time of his distress kept the commandment,
And was made lord of Egypt.
Phinehas our father in being zealous and fervent
Obtained the covenant of an everlasting priesthood.
Joshua for fulfilling the word
Was made a judge in Israel.
Caleb for bearing witness before the congregation
Received the heritage of the land.
David for being merciful
Possessed the throne of an everlasting kingdom.
Elijah for being zealous and fervent for the law
Was taken up into heaven.

to do this, they had no political ambition. They would leave it to God to establish His kingdom in due time. As soon as the regular temple worship was restored, they declined to continue with the Maccabean party in their fight for independence. The *Chasidim* later became known as the Pharisees.

[1] *valiantly.* Forcibly.

Digitized by Google

Hananiah, Azariah, and Mishael, by believing
Were saved out of the flame.
Daniel for his innocency
Was delivered from the mouth of lions.
And thus consider ye throughout all ages,
That none that put their trust in him shall be overcome.
Fear not then the words of a sinful man:
For his glory shall be dung and worms.
To-day he shall be lifted up, and to-morrow he shall not be found,
Because he is returned into his dust, and his thought is come to nothing.
Wherefore, ye my sons, be valiant, and shew yourselves men in behalf of the law;
For by it shall ye obtain glory.

"And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. As for Judas Maccabæus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people. Take also unto you all those that observe the law, and avenge ye the wrong of your people. Recompense fully the heathen, and take heed to the commandments of the law."

So he blessed them, and was gathered to his fathers. And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Judas's Defeat of Apollonius and Seron (1 Mac. iii. 1–26). Then his son Judas, called Maccabæus, rose up in his stead. And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

So he gat his people great honor,
And put on a breastplate as a giant,
And girt his warlike harness about him,
And he made battles, protecting the host with his sword.
In his acts he was like a lion,
And like a lion's whelp roaring for his prey.
For he pursued the wicked, and sought them out,
And burnt up those that vexed his people.
Wherefore the wicked shrunk for fear of him,

Digitized by Google

And all the workers of iniquity were troubled,
Because salvation prospered in his hand.
He grieved also many kings,
And made Jacob glad with his acts,
And his memorial is blessed for ever.
Moreover he went through the cities of Judah,
Destroying the ungodly out of them,
And turning away wrath from Israel:
So that he was renowned unto the uttermost part of the earth.

Then Apollonius[1] gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled. Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

Now when Seron, the commander of the army of Syria, heard say that Judas had gathered unto him a multitude and a company of the faithful to go out with him to war; he said: "I will get me a name and honor in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment." So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company: who, when they saw the host coming to meet them, said unto Judas: "How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?" Unto whom Judas answered: "It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company: for the victory of battle standeth not in the multitude of an host; but strength cometh from heaven. They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: but we fight for our lives and our laws. Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them."

[1] *Apollonius.* According to Josephus, he was military governor of Samaria. He was probably the "chief collector of tribute" mentioned on p. 493.

Digitized by Google

Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines. Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them: insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

Defeat of the Syrian Generals (1 Mac. iii. 27–iv. 27). Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them. Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time, he feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him. Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt: and to bring up his son Antiochus, until he came again. Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Judah and Jerusalem: to wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; and that he should place strangers in all their quarters, and divide their land by lot. So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year;[1] and having passed the river Euphrates, he went through the high countries.[2]

[1] 165 B. C.

[2] *high countries.* Perhaps Armenia, Assyria, and Media.

Digitized by Google

Then Lysias chose Ptolemy the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends: and with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Judah, and to destroy it, as the king commanded. So they went forth with all their power, and came and pitched by Emmaus in the plain country. And the merchants of the country, hearing the fame of them, took silver and gold very much, with fetters, and came into the camp to buy the children of Israel for slaves:[1] the forces also of Syria and of the land of the Philistines joined themselves unto them.

Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them, they said one to another: "Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary." Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

> Now Jerusalem lay void as a wilderness,
> There was none of her children that went in or out:
> The sanctuary also was trodden down,
> And aliens kept the strong hold;
> The heathen had their habitation in that place;
> And joy was taken from Jacob,
> And the pipe with the harp ceased.

Wherefore the Israelites assembled themselves together, and came to Mizpeh, over against Jerusalem; for in Mizpeh was the place where they prayed aforetime in Israel.[2] Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.[3] They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.[4] Then cried they with a loud voice

[1] According to 2 Maccabees viii. 10, Nicanor had advertised that they would sell Jewish captives at the rate of ninety for a talent, and use the proceeds for paying the tribute to Rome.

[2] Mizpeh was associated with the great assembly under Samuel. See p. 229.

[3] Their enemies had evidently desecrated copies of the law by drawing pictures of pagan deities in them.

[4] The Nazarites could have release from their vows only by sacrificing in the

Digitized by Google

toward heaven, saying: "What shall we do with these, and whither shall we carry them away? For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low. And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest. How shall we be able to stand against them, except thou, O God, be our help?" Then sounded they with trumpets, and cried with a loud voice.

And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law. So the camp removed, and pitched upon the south side of Emmaus. And Judas said: "Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary: for it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. Nevertheless, as the will of God is in heaven, so let him do."

Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; to the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, while as yet the forces were dispersed from the camp. And Gorgias came by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he: "These fellows flee from us."

But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armor nor swords to their minds.[1] And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war. Then said Judas to the men that were with him: "Fear ye not their multitude, neither be ye afraid of their assault. Re-

altar fire at the temple the hair which they had left unshorn during their "separation unto the Lord."

[1] *to their minds.* Such as they would wish.

Digitized by Google

member how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army. Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day: that so all the heathen may know that there is one who delivereth and saveth Israel."

Then the strangers lifted up their eyes, and saw them coming over against them. Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets. So they joined battle, and the heathen being discomfited fled into the plain. Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazara,[1] and unto the plains of Idumæa, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

This done, Judas returned again with his host from pursuing them, and said to the people: "Be not greedy of the spoils, inasmuch as there is a battle before us, and Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils."

As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: who when they perceived that the Jews had put their host to flight, and were burning the tents — for the smoke that was seen declared what was done — when therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, they fled every one into the land of strangers. Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea,[2] and great riches. After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: "Because he is good, because his mercy endureth for ever." Thus Israel had a great deliverance that day.

But all the strangers that had escaped came and told Lysias what had happened: who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

[1] *Gazara.* Gezer. See p. 322. *Azotus* was the ancient Ashdod.

[2] *purple of the sea.* The famous Tyrian purple made from the shell-fish, *murex trunculus.*

Digitized by Google

The Great Victory over Lysias (1 Mac. iv. 28–35). Now in the next year Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them. So they came into Idumæa, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

And when he saw that mighty army, he prayed and said: "Blessed art thou, O Savior of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armor-bearer; shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen: make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction: cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving." So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

Now when Lysias saw his army put to flight, and the manliness of Judas's soldiers, and how they were ready either to live or die valiantly, he went into Antioch, and gathered together hired soldiers, and having made his army greater than it was, he purposed to come again into Judæa.

The Restoration of the Temple Service (1 Mac. iv. 36–60). Then said Judas and his brethren: "Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary." Upon this all the host assembled themselves together, and went up into mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down, they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

Then Judas appointed certain men to fight against those that were in the fortress,[1] until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: who cleansed the sanctuary, and bare out the defiled stones into an unclean place. And whenas they consulted

[1] *the fortress.* The Acra (see note, p. 493) was still held by a Syrian garrison

Digitized by Google

what to do with the altar of burnt offerings, which was profaned, they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. Then they took whole stones[1] according to the law, and built a new altar according to the former; and made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

Now on the five and twentieth day of the ninth month, which is called the month Chislev, in the hundred forty and eighth year,[2] they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. Look, at what time and what day the heathen had profaned it,[3] even in that was it dedicated with songs, and harps, and lutes, and cymbals. Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away. Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the

[1] *whole stones.* Stones unhewn by any iron tool, as was prescribed in *Ex.* xx. 25.

[2] December, 165 B. C.

[3] The altar was thus rededicated exactly three years after its desecration. The Feast of the Dedication was duly observed down to the destruction of Jerusalem by the Romans, and has continued to the present, chiefly as a festival of lights. According to the original arrangement of John's gospel, it was during this feast that Jesus presented himself as the Light of the world (*John* viii. 12).

Digitized by Google

dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Chislev, with mirth and gladness. At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

COMFORT YE, COMFORT YE MY PEOPLE, SAITH YOUR GOD. SPEAK YE COMFORTABLY TO JERUSALEM, AND CRY UNTO HER, THAT HER WARFARE IS ACCOMPLISHED, THAT HER INIQUITY IS PARDONED: FOR SHE HATH RECEIVED OF THE LORD'S HAND DOUBLE FOR ALL HER SINS.

THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS: "PREPARE YE THE WAY OF THE LORD, MAKE STRAIGHT IN THE DESERT A HIGHWAY FOR OUR GOD." EVERY VALLEY SHALL BE EXALTED, AND EVERY MOUNTAIN AND HILL SHALL BE MADE LOW: AND THE CROOKED SHALL BE MADE STRAIGHT, AND THE ROUGH PLACES PLAIN: AND THE GLORY OF THE LORD SHALL BE REVEALED, AND ALL FLESH SHALL SEE IT TOGETHER: FOR THE MOUTH OF THE LORD HATH SPOKEN IT.

Digitized by Google

Digitized by Google

INDEX TO SPECIAL NOTES

Adar, 481.
Ahasuerus, 477.
Almug, 323.
Amalek, 120.
Amarna letters, 122.
Amos, 376.
Amraphel, 20.
Angel of the Lord, 83.
Antiochus IV, 491, 492.
Apollonius, 493, 500.
Arabah, 426.
Artaxerxes I, 443.
Asherah, 109, 169.
Ashtart, 167.

Baal, 167.
Bdellium, 4.
Beer-sheba, 18.
Belial, 203.
Belshazzar, 474.
Birthright, 38.
Blessing, 13.
Blood-eating, 235.
Book of Jasher, 159.
Book of the Law, 409.
Book of the Wars of the Lord, 131.
-bōsheth, 265.
Brazen serpent, 130.
Bul, 319.

Calves of gold, 331.
Canaan, 122.
Carites, 390.
Carmel, 340.
Castanet, 273.
Chaldeans, 462.
Chemosh, 132.
Cherethites, 191, 276.
Cherubim, 7.
Chisleu, 442, 457.
Chittim, 491.
Circumcision, 86.
City of David, 272, 493.
Consecration for war, 247.
Covenant, 23.
Creation Epic, 3.
Cubit, 9.
Cyrus, 437, 474.

Dagon, 198.
Darius, 440, 466, 474.
Deportation, 378.
Devoted, 151.

Eden, 4.
Elephantine, 434, 445.
Elul, 449.
Emerods, 219.
Enoch, 8.
En-rogel, 306.
Entering in of Hamath, 169.
Ephah, 177.
Ephod, 214.
Esar-haddon, 407, 439.
Ethbaal, 337.

Feast of Booths, 331.
Feast of the Dedication, 506.
Firmament, 1.
Flood, 12.

Gezer, 322.
Giant, the, 271.
Gihon, 307, 401.
Goshen, 74.

Hammurabi, 20, 23.
Harp, 273.
Hasideans, 497.
Hasmonæans, 495.
He-goats, 382.
High place, 223.
Homer, 118.
Hophra, 422.
Horeb, 102.
Hormah, 165.
Hosea, 376.
Hydromancy, 76.

I am, 84.

Jehonadab, 371.
Jehovah, 84.
Jericho, 145.
Jerusalem, 22.
Judges, 168.

Levite, 199.
Lign-aloe, 138.

Maccabæus, 495.
Magician, 62.
Mandrakes, 46.

Digitized by Google

Mazzebah, 183, 223, 319.
Measure, 365.
Merneptah, 87.
Merodach-baladan, 402.
Milcom, 283.
Millo, 272.
Moabite stone, 361.
Molech, 380.

Nabonidus, 437, 474.
Nazarite, 191, 502.
Nebuchadrezzar, 419.
Necho II, 413.
Nergal, 380.
New Moon, 244.
Nisan, 481.

Omens from trees, 271.
Omer, 116.
Omri, 337.
On, 64, 432.

Pelethites, 276.
Pharaoh, 59, 64, 80, 87.
Philistines, 191.
Pillar, 43, 183, 223, 319.
Pillar of salt, 29.
Prophets, 227.
Psaltery, 273.
Pul, 377.
Purim, 489.

Queen of Heaven, 433.

Rabsaris, 404.
Rabshakeh, 404.
Ramman-nirari III, 374.
Ramses II, 80.
Recorder, 276.
Reins, 496.
Resident, 230.
Rimmon, 360.

Sadika marriage, 193.
Salem, 22.
Salt sea, 20.
Samaria, 336.
Samaritans, 381.
Sargon, 379.
Satyrs, 411.
Sennacherib, 403, 404, 406.
Seraphim, 396.
Shalmaneser II, 348, 367, 372.
Shalmaneser IV, 378.
Shekel, 281, 291.
Shew bread, 247.
Shinar, 14.
Shishak, 382.
Shushan, 443, 477.
Sinai, 102.
Sivan, 486.
So, 378.
Sodomites, 382.
Sons of the prophets, 348.
Sun-worship, 407, 412.

Tabret, 273.
Tarshish, 459.
Tartan, 404.
Teraphim, 49.
Tiglath-pileser III, 377.
Timbrel, 273.
Tirhakah, 406.
Treasure cities, 80.

Urim and Thummim, 141.

Vale of Siddim, 20.

Wild ox, 137.
Winepress, 176.

Zakar, 373.
Zion, 272.
Ziv, 319.

Digitized by Google

Digitized by Google

PRACTICAL ENGLISH COMPOSITION

In Four Books

By EDWIN L. MILLER
Principal of the Northwestern High School
Detroit, Michigan

This series marks a radical departure in methods of teaching English. It is flexible, direct, and informal. In line with the modern tendency in education, it emphasizes the practical aspect, the *why* of learning to write and to speak good English. Original work is encouraged in both teacher and pupils, and especial attention is given to training in oral composition.

While designed for independent use in the four years of the high school, the books will admirably supplement a formal treatise on rhetoric and composition.

Book I Teaches the freshman how to write a correct, coherent, readable letter, how to speak fluent, graceful, precise English. how to gather material and criticise his own work, and begins the study of description.

Book II Reviews description, teaches the sophomore the fundamentals of narration through news writing, and takes up advertisement writing.

Book III Begins advanced composition in the junior year, deals with various methods of narration and description, and takes up exposition in detail.

Book IV Reviews exposition and develops the subject of argumentation — oration and debating — in the senior year.

The author has devoted several years to the perfection of the plan embodied in this series. Not only has he succeeded in rounding out a live course of English instruction from the teacher's point of view, but he has presented each chapter in such a way that the pupil realizes *its importance* to him.

HOUGHTON MIFFLIN COMPANY
1919

Digitized by Google

ENGLISH LITERATURE

A Short History of England's Literature. By EVA MARCH TAPPAN.

A Student's History of English Literature. By WILLIAM EDWARD SIMONDS.

Lives of Great English Writers. From Chaucer to Browning. By W. S. HINCHMAN and FRANCIS B. GUMMERE.

Masterpieces of British Literature. Edited by HORACE E. SCUDDER.

Readings in English Prose of the 18th Century. Edited by RAYMOND MACDONALD ALDEN.

A Victorian Anthology. Edited by EDMUND CLARENCE STEDMAN. *Students' Edition.*

AMERICAN LITERATURE

A Short History of England's and America's Literature. By EVA MARCH TAPPAN.

A Short History of America's Literature. With Selections from Colonial and Revolutionary Writers. By EVA MARCH TAPPAN.

A History of American Literature. By WILLIAM E. SIMONDS.

Masterpieces of American Literature. Edited by HORACE E. SCUDDER.

Readings in English Prose of the 19th Century. Edited by RAYMOND MACDONALD ALDEN. *Part I, Part II. Complete.*

The Chief American Prose Writers. Edited by NORMAN FOERSTER.

An American Anthology. Edited by EDMUND CLARENCE STEDMAN. *Students' Edition.*

The Chief American Poets. Edited by CURTIS HIDDEN PAGE.

The Little Book of Modern Verse. Edited by JESSIE B. RITTENHOUSE. R.L.S. No. 254. *Library binding.*

The Little Book of American Poets. Edited by JESSIE B. RITTENHOUSE. R.L.S. No. 255. *Library binding.*

A Treasury of War Poetry. Edited by GEORGE HERBERT CLARKE. R.L.S. No. 262. *Cloth.*

HOUGHTON MIFFLIN COMPANY

BOSTON NEW YORK CHICAGO

1909

Digitized by Google

PLAYS OF SHAKESPEARE

AS YOU LIKE IT. No. 93. With Introductory and Explanatory Notes and Suggestions for Study.

HAMLET. No. 116. With an Introduction, Explanatory Notes and Suggestions for Study by Helen Gray Cone, Professor of English in Hunter College.

HENRY V. No. 163. With an Introduction, a Bibliography, and Notes by Edward Everett Hale, Ph.D., Professor of English in Union College, Schenectady, N. Y.

JULIUS CÆSAR. No. 67. With an Introduction, Explanatory Notes, Suggestions for Study, and a Bibliography.

KING LEAR. No. 184. With an Introduction, Bibliography, and Explanatory Notes. Edited by Ashley H. Thorndike, Professor of English in Columbia University.

MACBETH. No. 106. With an Introduction, Explanatory Notes, and Suggestions for Special Study. With additional Notes by Helen Gray Cone.

THE MERCHANT OF VENICE. No. 55. With Introduction and Notes by Samuel Thurber, Late Master in the Girls' High School, Boston, Mass.

A MIDSUMMER NIGHT'S DREAM. No. 153. With an Introduction, Explanatory Notes, and an Appendix by Laura E. Lockwood, Ph.D., Associate Professor of English Language at Wellesley College.

ROMEO AND JULIET. No. 212. With Introduction and Notes by William Strunk, Jr., Professor of the English Language and Literature, Cornell University.

THE TEMPEST. No. 154. With an Introduction and Explanatory Notes. Edited by Edward Everett Hale, Ph.D.

TWELFTH NIGHT. No. 149. With an Introduction, Explanatory Notes, Suggestions for Special Study, and an Appendix. With additional Notes by Helen Gray Cone.

SHAKESPEARE QUESTIONS. No. 246. An Outline of the Study of Shakespeare's Plays, by Odell Shepard, Professor of English, Trinity College.

HOUGHTON MIFFLIN COMPANY
BOSTON NEW YORK CHICAGO
1910

Digitized by Google

Riverside Literature Series

LIBRARY BINDING

Sir Gawain and the Green Knight, and Piers the Ploughman. WEBSTER AND NEILSON.

Chaucer's The Prologue, The Knight's Tale, and The Nun's Priest's Tale. MATHER.

Malory's The Book of Merlin and the Book of Sir Balin. CHILD.

Ralph Roister Doister. CHILD.

The Second Shepherds' Play, Everyman, and Other Early Plays. CHILD.

Spenser's Faerie Queene. Book I. SHACKFORD.

Bacon's Essays. NORTHUP.

Shakespeare Questions. SHEPARD.

Milton's Of Education, Areopagitica, The Commonwealth. LOCKWOOD.

English and Scottish Ballads. WITHAM.

Boswell's Life of Johnson. JENSEN.

Goldsmith's The Good-Natured Man, and She Stoops to Conquer. DICKINSON.

Sheridan's The School for Scandal. WEBSTER.

Shelley's Poems. (Selected.) CLARKE.

Carlyle's Heroes, Hero-Worship, and The Heroic in History. ADAMS.

Selections from the Works of John Ruskin. TINKER.

Huxley's Autobiography, and Selected Essays. SNELL.

Selections from the Prose Works of Matthew Arnold. JOHNSON.

Selected Literary Essays from James Russell Lowell. HOWE and FOERSTER.

Howells's A Modern Instance.

Briggs's College Life.

Briggs's To College Girls.

Perry's The American Mind and American Idealism.

Burroughs's Studies in Nature and Literature.

Newman's University Subjects.

Bryce's Promoting Good Citizenship.

Eliot's The Training for an Effective Life.

English and American Sonnets. LOCKWOOD.

The Little Book of American Poets. RITTENHOUSE.

The Little Book of Modern Verse. RITTENHOUSE.

High Tide. An Anthology of Contemporary Poems. RICHARDS.

Minimum College Requirements in English for Study.

Digitized by Google

RIVERSIDE ESSAYS

Edited by ADA L. F. SNELL

Associate Professor of English, Mount Holyoke College

The purpose of the Riverside Essays is to present to students of English composition essays by modern authors which deal in a fresh way with such subjects as politics, science, literature, and nature. The close study of vigorous and artistic writing is generally acknowledged to be the best method of gaining a mastery of the technique of composition.

In the Riverside Essays the material consists of essays which, with few exceptions, have been printed entire. Other advantages of the Riverside Essays for both instructor and student lie in the fact that the material is presented in separate volumes, each of which is devoted to a single author and contains two or more representative essays.

Finally, the series has none of the earmarks of the ordinary textbook which the student passes on, marked and battered, to the next college generation. The books are attractively printed, and bound in the Library Binding of the Riverside Literature Series. The student will therefore be glad to keep these books for his own library.

PROMOTING GOOD CITIZENSHIP
By JAMES BRYCE. With an Introduction. *Riverside Literature Series*, No. 227, Library Binding.

STUDIES IN NATURE AND LITERATURE
By JOHN BURROUGHS. *Riverside Literature Series*, No. 226, Library Binding.

UNIVERSITY SUBJECTS
By JOHN HENRY NEWMAN. *Riverside Literature Series*, No. 225, Library Binding.

THE AMERICAN MIND AND AMERICAN IDEALISM
By BLISS PERRY. With an Introduction. *Riverside Literature Series*, No. 224, Library Binding.

HOUGHTON MIFFLIN COMPANY
BOSTON NEW YORK CHICAGO
1408

Digitized by Google

GREEK

Greek Leaders. A supplementary text comprising eleven biographies, for use in high school classes in ancient history. By LESLIE W. HOPKINSON, under the editorship of WILLIAM S. FERGUSON, Professor of Ancient History, Harvard University.

WRIGHT (*Editor*) — **Masterpieces of Greek Literature.** In translation. 456 pages.

BRYANT — **Homer's The Iliad.** Translated into English blank verse. Abridged to conform to the college entrance requirements in English. With Map, Pronouncing Vocabulary, Suggestions for Study, etc. *Riverside Literature Series*, No. 243.

BRYANT — **Homer's The Odyssey.** Translated into English blank verse. With Map and Pronouncing Vocabulary. *Students' Edition.*

PALMER — **Homer's The Odyssey.** Translated into English prose. With an Introduction and Maps. *Riverside Literature Series*, No. 180.

MORE — **Æschylus' Prometheus Bound.** Translated into English prose. With an Introduction and Notes.

LAWTON — **Euripides' Alkestis, Medea, and Hippolytus.** Translated into English verse, with an Essay on Attic Tragedy.

MORE — **Plato's The Judgment of Socrates: The Apology, Crito, Closing Scene of the Phædo.** Translated into English prose. *Riverside Literature Series*, No. 129.

PALMER — **Sophocles' Antigone.** Translated into English prose. With an Introduction and Notes.

LATIN

LAING (*Editor*) — **Masterpieces of Latin Literature.** In translation. 496 pages.

WILLIAMS — **Virgil's The Æneid.** Translated into English blank verse. With Introduction, Illustrations, and Pronouncing Vocabulary. *Riverside Literature Series*, No. 193.

CRANCH — **Virgil's The Æneid.** Translated into English blank verse. *Students' Edition.*

HARRIS — **Seneca's Medea, and The Daughters of Troy.** Translated into English verse. With an Introduction.

HOUGHTON MIFFLIN COMPANY
BOSTON NEW YORK CHICAGO

Digitized by Google

TEXTBOOKS IN CITIZENSHIP

GOVERNMENT AND POLITICS IN THE UNITED STATES. Problems of American Democracy. *A Textbook for Secondary Schools.*

By WILLIAM B. GUITTEAU, Ph.D., Superintendent of Schools, Toledo, Ohio. With Illustrations and Diagrams.

This book fully covers the requirements of modern high schools in regard to the teaching of Civics. It gives an adequate knowledge of the various forms of government, local, state, and national, emphasizing, however, the practical activities in which students are most interested, and the problems with which as citizens they will be most concerned. Questions at the end of each chapter give local applications of principles discussed in the text.

PREPARING FOR CITIZENSHIP. *An Elementary Textbook in Civics.*

By WILLIAM BACKUS GUITTEAU, Ph.D.

This is an admirable textbook for the upper grammar grades, and for the first year of the high school. It gives in simple language a very clear explanation of how and why governments are formed, what government does for the citizen, and what the citizen owes to his government. All necessary facts regarding local, state, and national government are given, with the main emphasis upon the practical aspects of government. The book concludes with an inspiring expression of our national ideals of self-reliance, equality of opportunity, education for all, and the promotion of international peace. Each chapter is accompanied by questions and exercises which will stimulate investigation on the part of pupils into the organization and functions of local government.

AMERICANIZATION AND CITIZENSHIP.

By HANSON HART WEBSTER.

Important and distinctive features of this book are:—(1) the catechism upon the United States Constitution; (2) the statement of the principles underlying our government; (3) the explanation of the duties and privileges of citizens. It is recommended as a valuable handbook for all Americans, both native and foreign-born.

HOUGHTON MIFFLIN COMPANY

1908

Digitized by Google

AMERICAN GOVERNMENT

GOVERNMENT AND POLITICS IN THE UNITED STATES. *Revised Edition.*

By WILLIAM B. GUITTEAU, Ph.D., Superintendent of Schools, Toledo, Ohio.

This book fully covers the problems of American Democracy. It gives an adequate knowledge of the various forms of government, local, state, and national, emphasizing the practical activities in which students are most interested, and the problems with which as citizens they will be most concerned.

GOVERNMENT AND POLITICS IN THE UNITED STATES. *Briefer Edition.*

By WILLIAM BACKUS GUITTEAU.

This book meets the requirements of high schools limiting the work in civics to less than a year.

PREPARING FOR CITIZENSHIP.

By WILLIAM BACKUS GUITTEAU.

This is an admirable textbook for the upper grammar grades, or for the first year of the high school. All necessary facts regarding local, state, and national government are given, with the main emphasis upon the practical aspects of government.

CIVIL GOVERNMENT IN THE UNITED STATES.

By JOHN FISKE, LL.D. New Edition, with additions by D. S. Sanford, Head Master of the Sanford School, Redding Ridge, Conn.

AMERICAN IDEALS

Edited by NORMAN FOERSTER and W. W. PIERSON, Jr., University of North Carolina.

This collection of representative essays and addresses of our most eminent statesmen and men of letters reveals the broad foundations from which our national ideals have sprung.

AMERICANIZATION AND CITIZENSHIP.

By HANSON HART WEBSTER.

Important and distinctive features of this book are:—(1) the Catechism upon the United States Constitution; (2) the statement of the principles underlying our government; (3) the explanation of the duties and privileges of citizens. It is recommended as a valuable handbook for all Americans, both native and foreign-born.

HOUGHTON MIFFLIN COMPANY

1710

Digitized by Google

PRACTICAL NEW TEXTBOOKS

PRACTICAL BUSINESS ENGLISH.

By OSCAR C. GALLAGHER, formerly Head Master, West Roxbury High School, Boston, and LEONARD B. MOULTON, Department of English, High School of Commerce, Boston.

Practical Business English tells how and what to write to conduct and promote business. Written primarily for pupils in the third and fourth years of high school, this very practical text is a firm foundation on which to base future business success. Principles are presented clearly and definitely. Every exercise is so planned and analyzed that the pupil has a certain piece of work before him, with specific directions as to how to do it. Much of the material in the book is new and has not been treated in other books of similar character. It is the direct result of long classroom experience.

SPANISH TAUGHT IN SPANISH.

By CHARLES F. MCHALE, Instructor in Spanish in the National City Bank, New York.

The strong appeal of *Spanish Taught in Spanish* is that the pupil learns his lessons in Spanish right from the start. This method stimulates interest and thus enables the pupil to think in Spanish and to absorb the language with amazing rapidity. When this text has been thoroughly mastered, the pupil will find himself able to employ the Spanish language for every practical purpose.

THE SCIENCE OF EVERYDAY LIFE.

By EDGAR F. VAN BUSKIRK, formerly in charge of General Science, DeWitt Clinton High School, New York City, and EDITH L. SMITH, Instructor, Geography Department, Boston Normal School.

This is the first science book to be built on the topic-project-problem plan, which has proved so successful in practice. Yet it has a definite unifying principle, so generally lacking in books in General Science. The basis is *Everyday Needs.* All the material is grouped under five units, which are subdivided into projects.

(1) *The Air and How We Use It.* — (2) *Water and How We Use It.* — (3) *Foods and How We Use Them.* — (4) *Protection — Homes and Clothing.* — (5) *The Work of the World.*

The projects are arranged to give scope to the pupil's initiative The approach to each subject is made from the experiment to the textbook. The course bears a close relation to the familiar conditions of the pupil's life. The applicability of what he is studying is constantly impressed upon his mind.

HOUGHTON MIFFLIN COMPANY

1935

Digitized by Google

VOCATIONAL PREPARATION

THE VOCATIONAL GUIDANCE OF YOUTH

By Meyer Bloomfield

A monograph by the former Director of the Vocation Bureau of Boston.

YOUTH, SCHOOL, AND VOCATION

By Meyer Bloomfield

A first-hand presentation of the meaning and work of the vocational guidance movement.

CHOOSING A VOCATION

By Frank Parsons

This book is an indispensable manual for every vocational counselor.

THE PROBLEM OF VOCATIONAL EDUCATION

By David Snedden

The author is the Professor of Education, Teachers College, and one of the leaders in the movement for the closer adaptation of public schools to the actual needs of youth.

PREVOCATIONAL EDUCATION

By Frank M. Leavitt and Edith Brown

The first authoritative book to tell how the public schools may prepare pupils to select wisely the work to which they are best adapted.

THE PEOPLE'S SCHOOL

By Ruth Mary Weeks

A statement regarding the vocational training movement in this country and abroad.

VOCATIONS FOR GIRLS

By Mary A. Laselle and Katherine Wiley

Information as to conditions of work and the opportunities in the more common vocations open to girls with only a high-school education.

THE HOME SCHOOL

By Ada Wilson Trowbridge

An account of a unique and successful experiment in teaching practical household economics.

VOCATIONAL EDUCATION

By David Snedden, Ruth Mary Weeks, and Ellwood P. Cubberley

A combination of three volumes from the *Riverside Educational Monographs* treating different phases of vocational education,—theory, administration, and practice.

PRINCIPLES AND METHODS OF INDUSTRIAL EDUCATION

By William H. Dooley

This is a book for use in teacher training classes. There is an Introduction by Charles A. Prosser, and an equipment of thought stimulating questions, together with reading references and courses of study.

INDUSTRIAL EDUCATION: Its Problems, Methods, and Dangers

By Albert H. Leake

A study and criticism of the opportunities provided for the education of the industrial worker.

ESTABLISHING INDUSTRIAL SCHOOLS

By Harry Bradley Smith

A practical discussion of the steps to be taken in establishing industrial schools.

HOUGHTON MIFFLIN COMPANY

1908

Digitized by Google

For College Courses in Composition

EXPOSITORY WRITING

By MERVIN JAMES CURL, *Formerly Instructor in English, University of Illinois.*

"It is a *human* textbook. The student feels that a real flesh-and-blood person is coöperating with him, advising him wisely but never condescendingly, hitting the mark without shooting over his head or underestimating his intelligence. Sound doctrine is here successfully allied to the vital experiences of all sorts and conditions of men; not only in the text, but in the rich and really workable exercises, and in the illustrative specimens, which show the catholicity of the writer's taste."—EMERSON G. SUTCLIFFE, Ph.D., *University of Minnesota, Department of Rhetoric.*

THE STUDY AND PRACTICE OF WRITING ENGLISH

By GERHARD R. LOMER, *Formerly Instructor in English in the School of Journalism, Columbia University in the City of New York,* and MARGARET ASHMUN, *Formerly Instructor in English in the University of Wisconsin.*

This textbook gives students all the essentials of composition in a concise, well-arranged form. It contains all the necessary facts. The treatment is adequate. Clear examples illustrate the various rules. Practical exercises provide plenty of drill on the particular points that trouble students.

SENTENCES AND THINKING

By NORMAN FOERSTER, *Professor of English, University of North Carolina,* and J. M. STEADMAN, JR., *Associate Professor of English, Emory University.*

A practice book in sentence making. It really presents three books in one:—(1) A Constructive Discussion of Essentials in Composition, (2) A Book of Exercises, and (3) A Manual of Errors.

HOUGHTON MIFFLIN COMPANY
1944

Digitized by Google

FOR COURSES ON THE DRAMA

DRAMATIC TECHNIQUE

By GEORGE PIERCE BAKER, Harvard University.

THE TUDOR DRAMA

By C. F. TUCKER BROOKE, Yale University.

An illuminating history of the development of English Drama during the Tudor Period, from 1485 to the close of the reign of Elizabeth.

CHIEF CONTEMPORARY DRAMATISTS

Edited by THOMAS H. DICKINSON, University of Wisconsin.

This book presents within one volume those plays apart from the works of Ibsen which may be considered landmarks in the field of modern contemporary drama. No compilation of a like nature has been previously made.

CHIEF EUROPEAN DRAMATISTS

Edited by BRANDER MATTHEWS, Columbia University, Member of the American Academy of Arts and Letters.

This volume contains one typical play from each of the master dramatists of Europe, with the exception of the English writers.

A STUDY OF THE DRAMA

By BRANDER MATTHEWS.

Devoted mainly to an examination of the structural framework which the great dramatists of various epochs have given to their plays; it discusses only incidentally the psychology, the philosophy, and the poetry of these pieces.

THE CHIEF ELIZABETHAN DRAMATISTS

Edited by W. A. NEILSON, Professor of English Literature in Harvard University.

This volume presents typical examples of the work of the most important of Shakespeare's contemporaries, so that, taken with Shakespeare's own works, it affords a view of the development of the English drama through its most brilliant period.

A HISTORY OF THE ELIZABETHAN DRAMA

By FELIX E. SCHELLING, University of Pennsylvania. 2 vols.

SHAKESPEAREAN PLAYHOUSES

By JOSEPH QUINCY ADAMS, Cornell University.

A History of English Theatres from the Beginnings to the Restoration. Fully illustrated.

SHAKESPEARE QUESTIONS

By ODELL SHEPARD, Trinity College. *Riverside Literature Series.* No. 246.

An outline for the study of the leading plays.

HOUGHTON MIFFLIN COMPANY

BOSTON NEW YORK CHICAGO

Digitized by Google

ENGLISH FOR COLLEGE COURSES

EXPOSITORY WRITING
By MERVIN J. CURL.

Gives freshmen and sophomores something to write about and helps them in their writing.

SENTENCES AND THINKING
By NORMAN FOERSTER, University of North Carolina, and J. M. STEDMAN, Jr., Emory University.

A practice book in sentence-making for college freshmen.

A HANDBOOK OF ORAL READING
By LEE EMERSON BASSETT, Leland Stanford Junior University.

Especial emphasis is placed on the relation of thought and speech, technical vocal exercises being subordinated to a study of the principles underlying the expression of ideas. Illustrative selections of both poetry and prose are freely employed.

ARGUMENTATION AND DEBATING (*Revised Edition*)
By WILLIAM T. FOSTER, Reed College.

The point of view throughout is that of the student rather than that of the teacher.

THE RHETORICAL PRINCIPLES OF NARRATION
By CARROLL LEWIS MAXCY, Williams College.

A clear and thorough analysis of the three elements of narrative writing, viz.: setting, character, and plot.

REPRESENTATIVE NARRATIVES
Edited by CARROLL LEWIS MAXCY.

This compilation contains twenty-two complete selections of various types of narrative composition.

THE STUDY AND PRACTICE OF WRITING ENGLISH
By GERHARD R. LOMER, Ph.D., and MARGARET ASHMUN.

A textbook for use in college Freshman courses.

HOW TO WRITE SPECIAL FEATURE ARTICLES
By WILLARD G. BLEYER, University of Wisconsin.

A textbook for classes in Journalism and in advanced English Composition.

NEWSPAPER WRITING AND EDITING
By WILLARD G. BLEYER.

This fully meets the requirements of courses in Journalism as given in our colleges and universities, and at the same time appeals to practical newspaper men.

TYPES OF NEWS WRITING
By WILLARD G. BLEYER.

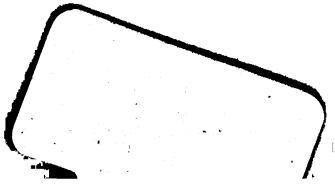
Over two hundred typical stories taken from representative American newspapers are here presented in a form convenient for college classes in Journalism.

HOUGHTON MIFFLIN COMPANY
BOSTON NEW YORK CHICAGO

Digitized by Google

Digitized by Google

Digitized by Google


Digitized by Google


R·L·S
204